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Biblia Pauperum.

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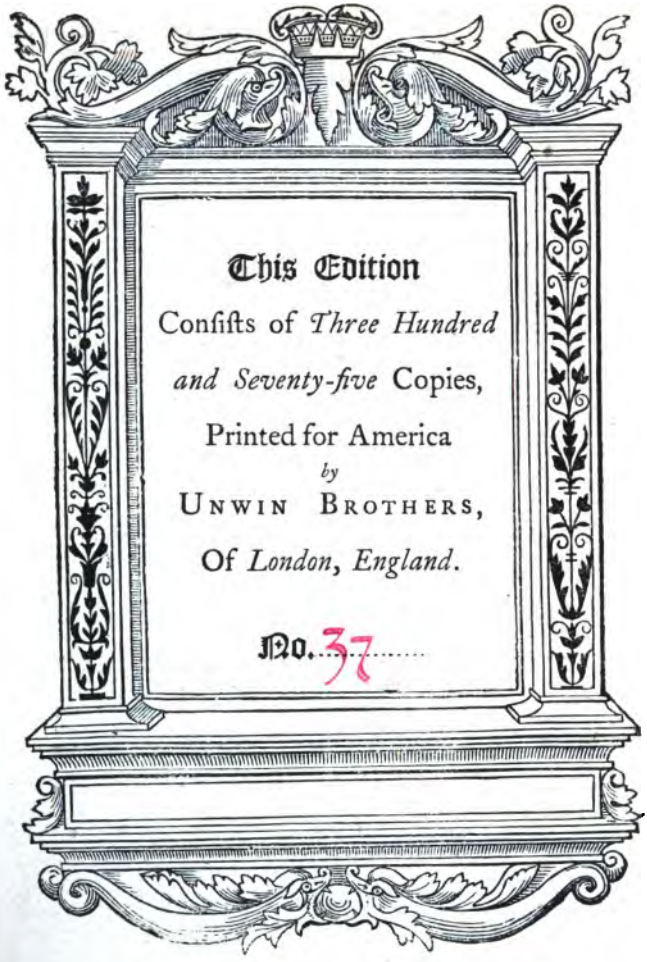
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Printed for America
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UNWIN BROTHERS,
Of *London*, *England*.
No. 37

Bible. N.T. Gospels. Selections. English

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Biblia Pauperum,

CONTEYNYNGE

THIRTY AND EIGHT WODECUTTES

ILLUSTRATING

The Liif, Parablis, and Miraclis offe Oure Bleſſid Lord & Saviour

Jheſus Criſt,

With the Proper Deſcrypciouns therof extracted fro the Originall Texte

Offe JOHN WICLIF,

Somtyme Rector of Lutterworth.

PREFACE BY THE LATE VERY REV.

ARTHUR PENRHYN STANLEY, D.D.,

Dean of Weſtminſter.

NEW YORK:

A. C. ARMSTRONG & SON.

¶ Imprynted atte the ſign offe The Graſſhopper, bye UNWIN BROTHERS, *The Greſham Preſſe*, inne Little Bridge Strete, inne the pariſh offe S. Anne's, Blackfriars, and to bee ſolde bye T. FISHER UNWIN, atte hiſe ſhop inne Paternoſter Square, inne the Citie offe London, England.

M·D·CCC·LXXXV.

Imprynted bye
UNWIN BROTHERS,
MDCCCLXXXV.

Note by the Printers.

DURING the year 1877, *the Caxton Celebration was held in London, and a moſt extraordinary collection of early printed Books was exhibited at South Kenſington. One of the exhibits conſiſted of a volume of impreſſions and the blocks themſelves, the originals of which have been uſed for the reductions which illuſtrate this Volume.*

This very curious ſeries of original blocks were purchaſed about ſixty years ſince at Nuremberg, by the late Mr. SAMS, *of Darlington. They cannot be recogniſed as belonging to any* printed *book, and the Artiſt's mark, which appears on the* 37*th plate, is* unknown to any Bibliographer. M. PASSAVANT, *a wellknown writer on the ſubject,*

does not appear to have met with it in his researches. It is therefore probable that the blocks were thrown aside and never used, after they had been engraved, till a lapse of nearly four centuries.

They form a kind of "Biblia Pauperum," illustrative of the Life, Miracles, Parables, and Sayings of our Saviour, and, occasionally, typical subjects from the Old Testament are introduced. There are altogether seventy-eight subjects represented on the thirty-eight plates.

A date is engraved on two of the blocks, but it would seem that the figures are transposed, for Authorities at the British Museum agree in reading the date as certainly 1540, *but say it is difficult to refer the artistic composition to that period, as it clearly belongs to the end of the previous century.*

When these blocks came into our possession in 1877 *we found them remarkably clean, free from signs of wear, but extensively worm-eaten; in one or two cases pieces of the surface coming away in the hand. The wood is of a soft kind, quite unlike that used at the present day, and although the style of execution is certainly not equal throughout the whole series, the kind of material used, and the peculiar style of cutting, all go to indicate their great antiquity.*

Immediately after the Exhibition referred to, these blocks were used in the production of "A New Biblia Pauperum," a Memorial Volume, of which 275 copies were issued at the price of One Guinea. The edition was at once absorbed by the subscribers and general public, and to-day commands a considerable premium. The very characteristic Preface, kindly contributed by the late Very Rev. ARTHUR PENRHYN STANLEY, D.D., Dean of Westminster, *for that Volume, appears in the following pages. The profits of the Volume were given to the Printers' Pension Corporation.*

We now present The Smaller Biblia Pauperum, *which, though reduced in size, faithfully retains all the peculiarities of the original Blocks, while at the same time we have in other respects added to the interest of the Volume.*

The Text *has been selected from Wiclif's translation of the New Testament, as being the only English Version commonly known at the period when these blocks were originally engraved.*

The Borders and Ornaments *which embellish the letterpress pages are exact fac-similes of those used in a* Book of Hours, *now in the Lambeth Palace Library, printed by T. Kerver, in Paris,* 1525, *and which, by the kind permission of the*

late Archbiſhop of Canterbury, we have been able to reproduce.

The Paper *has been ſpecially made by hand, in Holland, by preciſely the ancient method, and of a texture and colour as nearly as poſſible to imitate that uſed in the fifteenth century.*

The Binding *is in accordance with the ſtyle of the period, the deſign having been taken from an early book in the Britiſh Muſeum.*

We have thus endeavoured to produce a very perfect repreſentation of a Book which nearly four hundred years ago may have ſerved the people of that day in place of our now widely diſſeminated Bible.

UNWIN BROTHERS.

LITTLE BRIDGE STREET,
September, 1884.

Prefatory Notice

BY THE LATE

Very Rev. ARTHUR PENRHYN STANLEY, D.D.,

Dean of Weſtminſter.

HAVE been requeſted by Meſſrs. *Unwin* to ſay a few words by way of Preface to this intereſting work, which conſiſting of the rude attempts, at the beginning of the art of Printing, to diſſeminate by pictures the truths ſo ſoon to be diffuſed far more widely by typography, was fitly called the "Biblia Pauperum," the *Bible of the Poor*. The connection of Caxton's preſs with the precincts of Weſtminſter Abbey has often ſuggeſted the coincidence of the Book and the Church; the art of the printing of the

Book, as *Victor Hugo* obſerved, coming into exiſtence at the moment when the great age of the building of Churches was paſſing away, ſo that, in his forcible language, it was ſaid, "This will kill that—the Book will kill the Church;" or, as we might, in a kindlier ſpirit, expreſs it, "the Church has given birth to the Book." In like manner theſe Antique Woodcuts, dating only ſeven years before the firſt appearance of *Caxton's* firſt printed Engliſh Book, are a fitting memorial of the epoch, commemorated by the Caxton Celebration, when the "Bible of the Poor" for the laſt time appeared in the guiſe of pictures, before it paſſed into cheap, multifarious, illimitable Bibles, which ſhould permeate through all claſſes far more effectually than any pictorial repreſentations. It is exactly the point of meeting, the croſſing, as it were, of the two arts—the image paſſing into ſubſtance—the later education of thought and ſpirit taking the place of the earlier education of ſenſe and figure.

A. P. Stanley.

The Deanery, Weſtminſter.
Nov. 13, 1877.

MATTHEW.

BUT the generacioun of crist was thus. Whan mari the modir of ihelus was spousid to Joleph/ bifor thei camen to gidre/ sche was founde haunge of the holy goost in the wombe/ & Joleph hir housbonde for he was riztful & wold not puplisshe hir/ he wold priuyly haue lefte hir/ but while he thouzt these thingis/ lo the aungel of the lord apperid to hym in sleep and seide/ Joleph the sone of dauith/ nyle thou dred to take marie thi wijf/ for that thing that is borun in hir/ is of the holi goost/ & sche schal bere a sone/ & thou schalt clepe his name ihelus/ for he schal make his puple saaf fro her synnes.

For al this thing was don/ that it schulde be fulfillid that was seid of the lord bi a profete seynge/ lo a virgyn schal have in

wombe & ſche ſchal bere a ſone/ & thei ſchulen clepe his name emanuel/ that is to ſeie/ god with us/

¶ Ioſeph wos fro ſleep/ and dide as the aungel of the lord comaundid him/ & took marie his wiif/

¶ and he knewe hir not til ſche hadde borun hir firſt bigetun ſone/ & clepid his name Jheſus.

THERFOR whanne iheſus was borun in Bethleem of iuda/ in the dayes of king Eroude/ lo aſtromyens camen fro the eeſt to ieruſalem & ſeiden/ where is he that is borun king of iewis/ for we han ſeen his ſterre in the eeſt/ and we comen for to worſchip hym.

But king eroude herde & was troublid/ and al ieruſalem with hym/ & he gaderid to gidre al the princis of preſtis and ſcribis of the puple/ & enquerid of hem where criſt ſchulde be borun.

LUKE.

AND it was don/ in tho daies/ a maundement wente out fro the emperrour auguſt/ that al the world ſchulde be diſcryued. This firſt diſcryuynge was maud of syryn iuſtice of ſirie. And alle men wenten to make profeſſioun/ eche in to his owne citee. And Joſeph wente up fro galile/ fro the citee nazareth/ in to iudee/ in to a cite of dauith that is clepid bethleem/ for that he was of the hous and of the meynee of dauith/ that he ſchulde knowleche with marie/ his wiif that was weddid to hym/ and was greet with child/

¶ and it was don while thei weren there/ the daies weren fulfilliid that ſche ſchulde bere child/ and ſche bare hir firſt borun ſone/ and wlappid hym in clothis/ and leide hym in a cracche/ for

ther was no place to hym in no chaumbre/

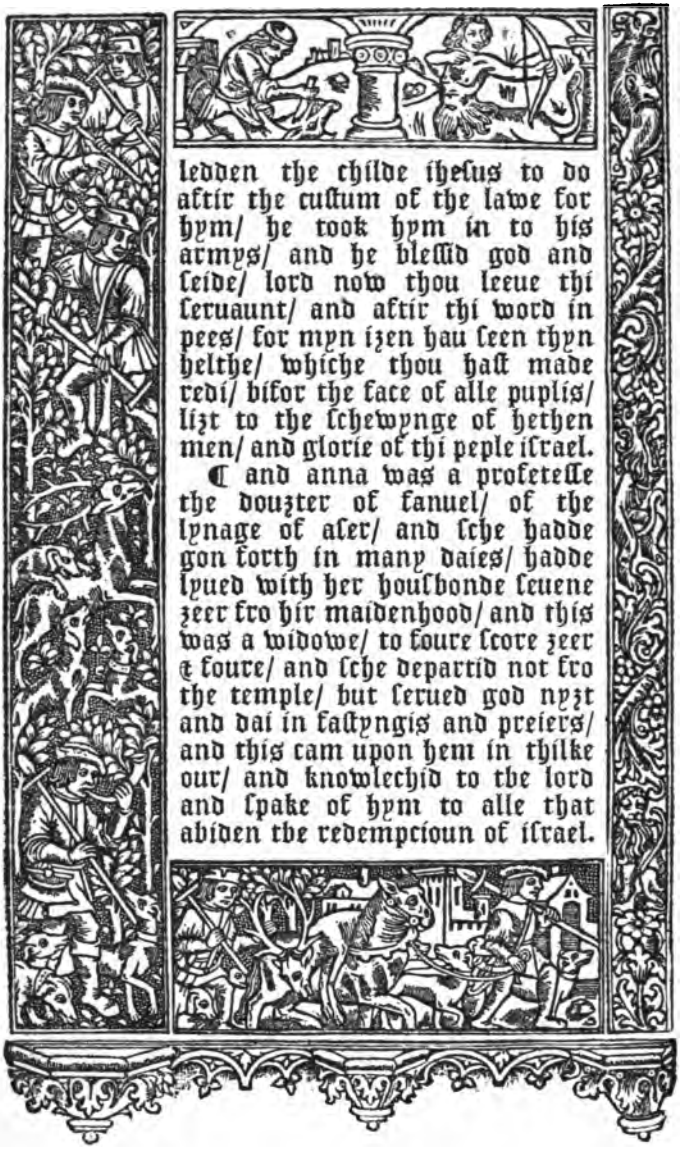
¶ and ſchepherdis weren in the ſame cuntre/ wakynge and kepinge the watchis of the nyzt on her flok/ and lo the aungel of the lord ſtood bifidis hem/ and the cleernelle of god ſchyned aboute hem/ and thei dredden with greet drede.

And the aungel ſeide to hem/ nyle ze drede/ for lo I preche to zou/ a greet ioye/ that ſchal be to alle puple/ for a ſauyour is borun to dai to zou/ that is criſt/ the lord in the citee of dauith/ and this is a token to zou/ ze ſchuln fynde a zunge child wlappid in clothis/ and leide in a cracche/ and ſudeynli there was made with the aungel a multitude of heuenli knyzthod/ herynge god a leynge/ glorie be in the hizeſt thingis to god/ and in erthe pees be to men of good wille.

LVKE.

AND aftir that the daies of purcacioun of marie weren fulfillid aftir moiſes lawe/ thei token hym in to ieruſalem to offre hem to the lord/ as it is writun in the lawe of the lord/ for euery male kynde openenynge the wombe/ ſchal be clepid holi to the lord/ and that thei ſchuln zeue an offrynge/ aftir that is ſeide in the lawe of the lord/ a peire of turtus or tweie culuere briddis.

¶ and lo a man was in ieruſalem/ whos name was ſymeon/ and this man was iuſt and vertuous/ and abood the counforte of iſrael/ and the holi gooſt was in hym/ and he hadde taken an anſwere of the holi gooſt/ that he ſchulde not ſe deeth/ but he ſaie firſt the criſt of the lord/ and he cam in ſpirit in to the temple/ and whanne his fadir and modir



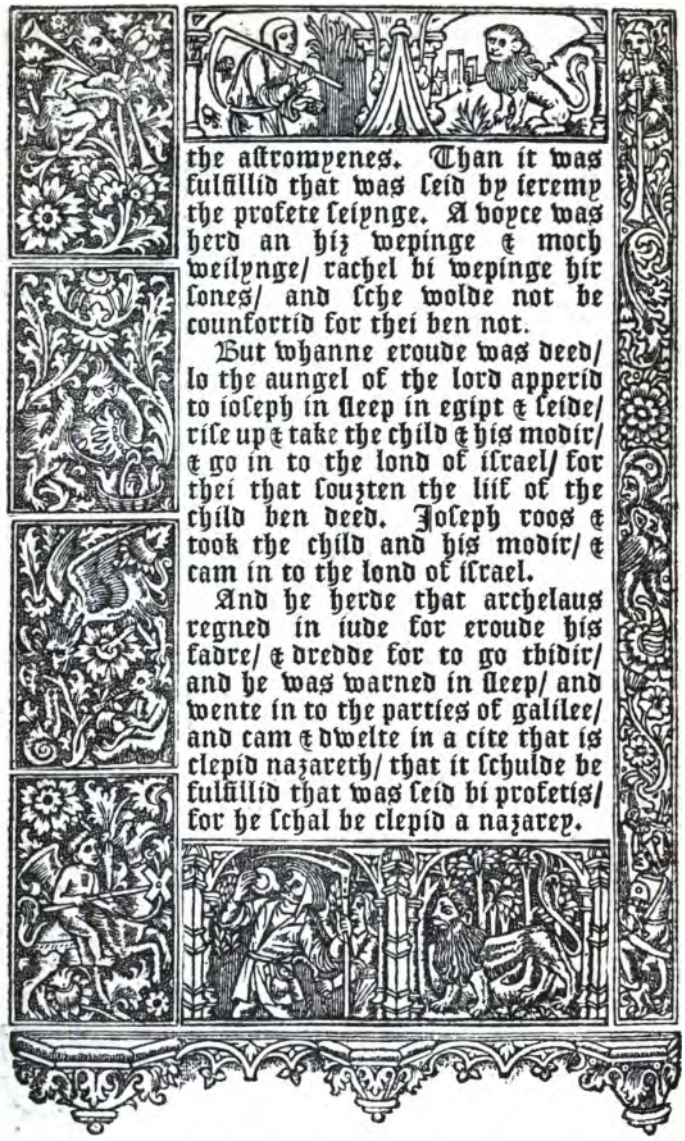
ledden the childe ihesus to do aftir the custum of the lawe for hym/ he took hym in to his armys/ and he blessid god and seide/ lord now thou leeue thi seruaunt/ and aftir thi word in pees/ for myn izen hau seen thyn helthe/ whiche thou hast made redi/ bifor the face of alle puplis/ lizt to the schewynge of hethen men/ and glorie of thi peple israel.

¶ and anna was a profetesse the douzter of fanuel/ of the lynage of aser/ and sche hadde gon forth in many daies/ hadde lyued with her housbonde seuene zeer fro hir maidenhood/ and this was a widowe/ to foure score zeer & foure/ and sche departid not fro the temple/ but serued god nyzt and dai in fastyngis and preiers/ and this cam upon hem in thilke our/ and knowlechid to the lord and spake of hym to alle that abiden the redempcioun of israel.

MCATTHEW.

AND whanne thei werun gon awei/ lo the aungel of the lord/ apperid to ioleph in sleep/ and seide/ rise up & take the child & his modir and fle in to egipt/ & be thou there til that I seye to thee/ for it is come/ that eroude seke the child for to distri hym/ and ioleph roos/ & took the child & his modir by nyzt/ and wente in to egipt/ & he was there to the deeth of eroude/ that it schulde be fulfillid that was seid of the lord bi the profete seynge/ Fro egipt I haue clepid my sone.

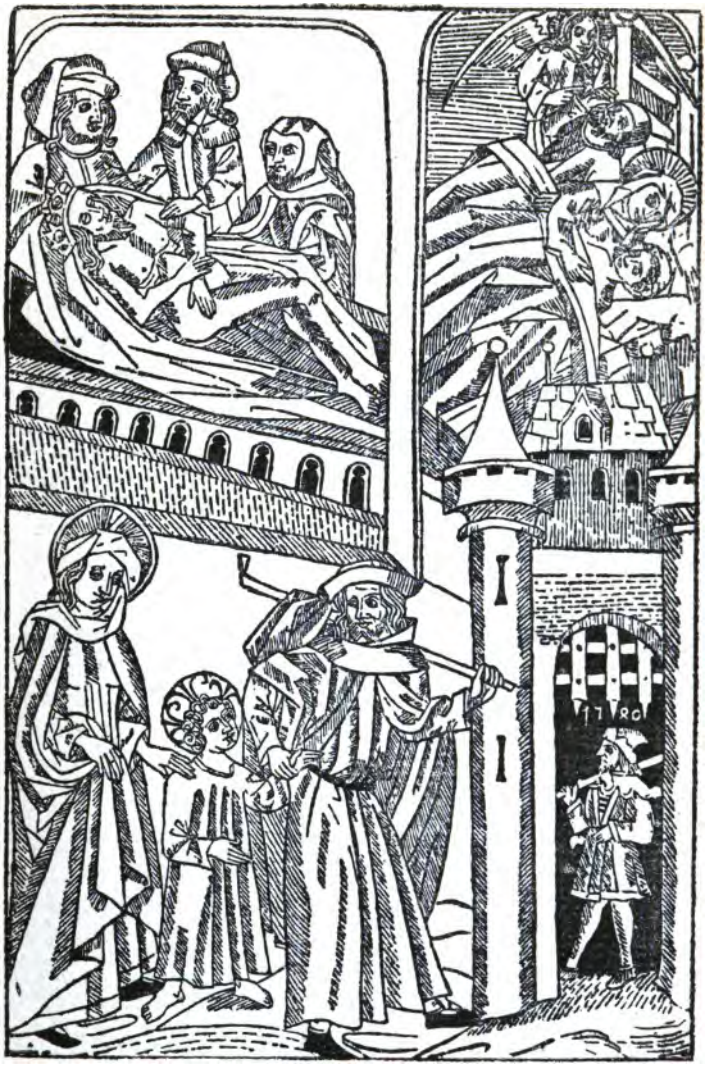
Thanne eroude seynge that he was disceyued of the astromyens was ful wrooth/ & he sente & slew alle the children that weren in bethleem & in al the coostis therof/ fro iij zere age & with yn/ after the tyme that he had enquerid of



the astromyenes. Than it was fulfillid that was seid by ieremy the profete seiynge. A voyce was herd an hiz wepinge & moch weilynge/ rachel bi wepinge hir sones/ and sche wolde not be counfortid for thei ben not.

But whanne eroude was deed/ lo the aungel of the lord apperid to ioseph in sleep in egipt & seide/ rise up & take the child & his modir/ & go in to the lond of israel/ for thei that souzten the liif of the child ben deed. Joseph roos & took the child and his modir/ & cam in to the lond of israel.

And he herde that archelaus regned in iude for eroude his fadre/ & dredde for to go thidir/ and he was warned in sleep/ and wente in to the parties of galilee/ and cam & dwelte in a cite that is clepid nazareth/ that it schulde be fulfillid that was seid bi profetis/ for he schal be clepid a nazarey.


VII RO

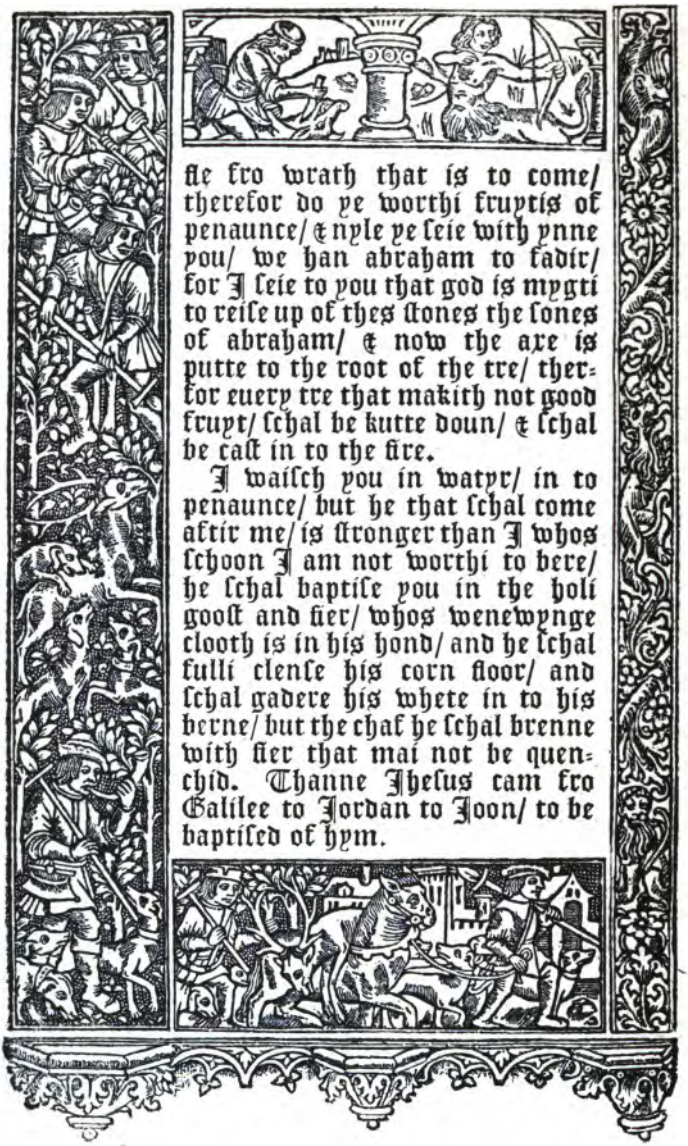
Now

MATTHEW.

IN tho daies ioon baptiſt cam & prechid in the deſert of iudee & ſeide/ do ye penaunce for the kyngdom of heuenes ſchal nyz/ for this is he of whom it is ſeid bi Iſaie the profete ſeiynge/ a vois of a crier in deſert/ make ye redi the weyes of the lord/ make ye riyt the pathis of hym/ and this Joon hadde clothing of camels heris/ and a girdil of ſkyn aboute his leendis/ & his mete was hony ſoukis and hony of the wode.

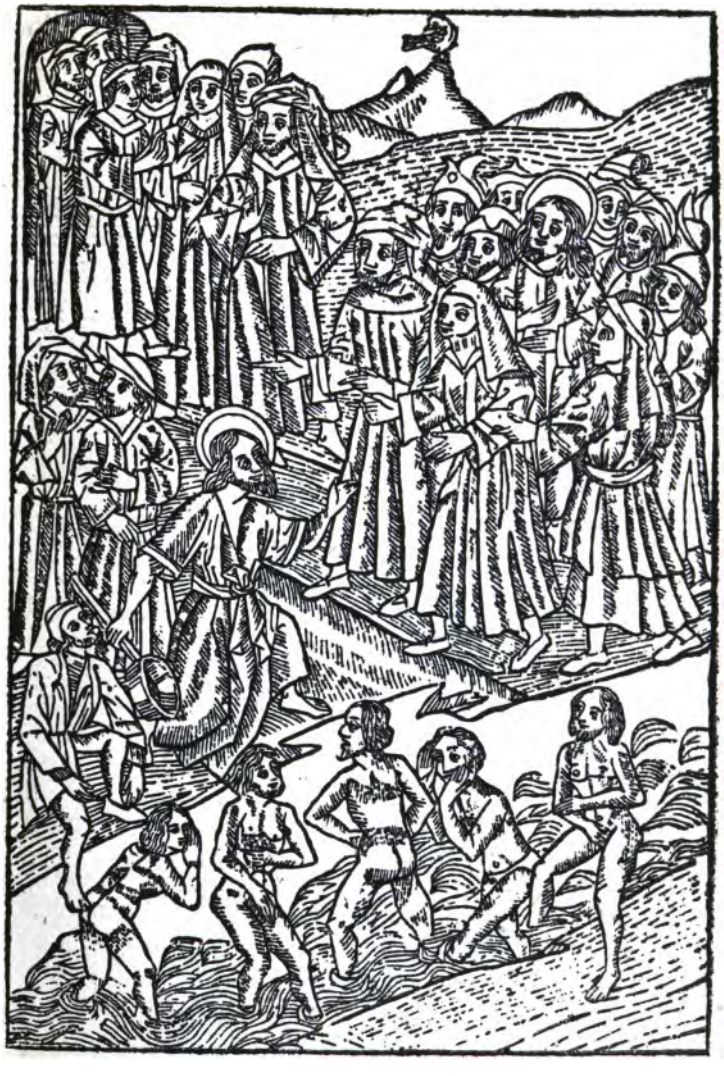
Thanne ieruſalem wente out to hym and al iudee/ & al the cuntre aboute iordan/ & thei werun waiſchen of hym in iordan/ & knowlechiden her ſynnes.

But he ſiz many of fariſies & of ſaduces comynge to his baptem/ and ſeide to hem/ generaciouns of eddris/ who ſchewid to you to



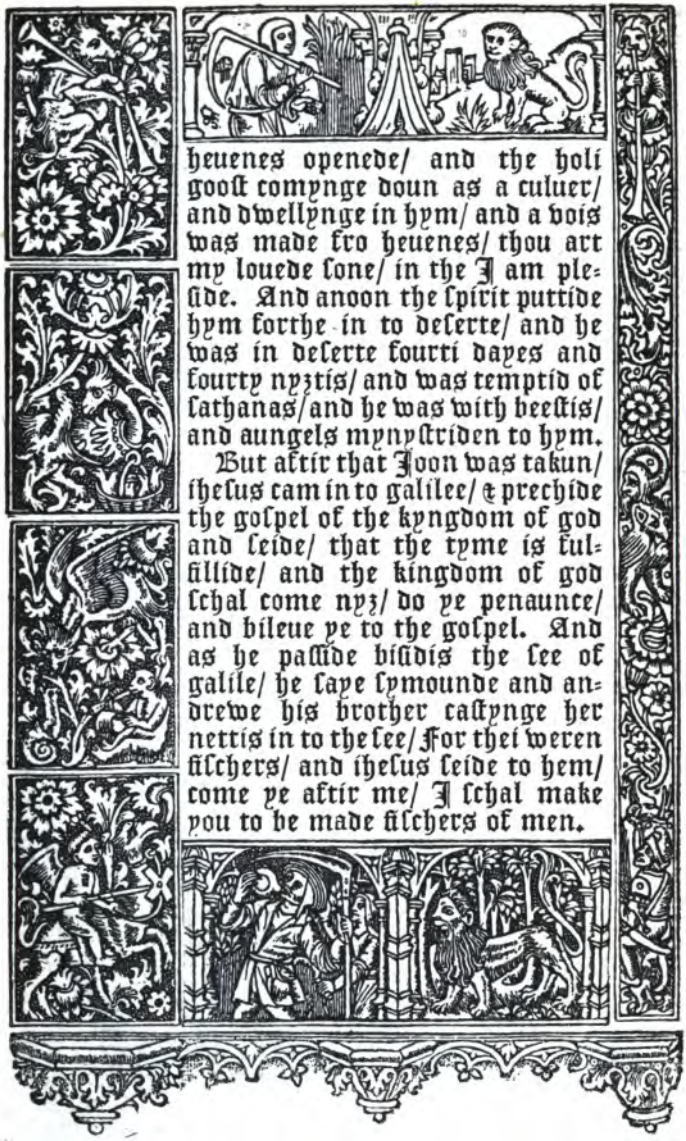
ſle ſro wrath that is to come/ therefor do ye worthi fruytis of penaunce/ & nyle ye ſeie with ynne you/ we han abraham to fadir/ for I ſeie to you that god is mygti to reiſe up of thes ſtones the ſones of abraham/ & now the axe is putte to the root of the tre/ therfor euery tre that makith not good fruyt/ ſchal be kutte doun/ & ſchal be caſt in to the fire.

I waiſch you in watyr/ in to penaunce/ but he that ſchal come aftir me/ is ſtronger than I whos ſchoon I am not worthi to bere/ he ſchal baptiſe you in the holi gooſt and fier/ whos wenewynge clooth is in his hond/ and he ſchal fulli clenſe his corn floor/ and ſchal gadere his whete in to his berne/ but the chaf he ſchal brenne with fier that mai not be quenchid. Thanne Jheſus cam fro Galilee to Jordan to Joon/ to be baptiſed of hym.



MARK.

JOON was in desert baptisynge and prechynge the baptym of penaunce in to remyssioun of synnes/ and al the cuntre of iudee wenten out to hym/ and al men of ierusalem/ and thei weren baptisid of hym in the flum Jordan/ and knowlechiden her synnes. And Jon was clothid with heeris of camels/ and a girdil of skyn was aboute his lendis/ and he ete hony soukis/ and wilde hony/ And prechide and seide/ a stronger than I schal come aftir me/ and I am not worthi to knele doun & vnlace his schoon/ I haue baptisid zou in water/ but he schal baptise zou in the holi goost. And it was don in tho dayes ihesus came fro nazareth of galilee/ & was baptisid of Joon in Jordan/ and anoon he wente vp of the watir and saie



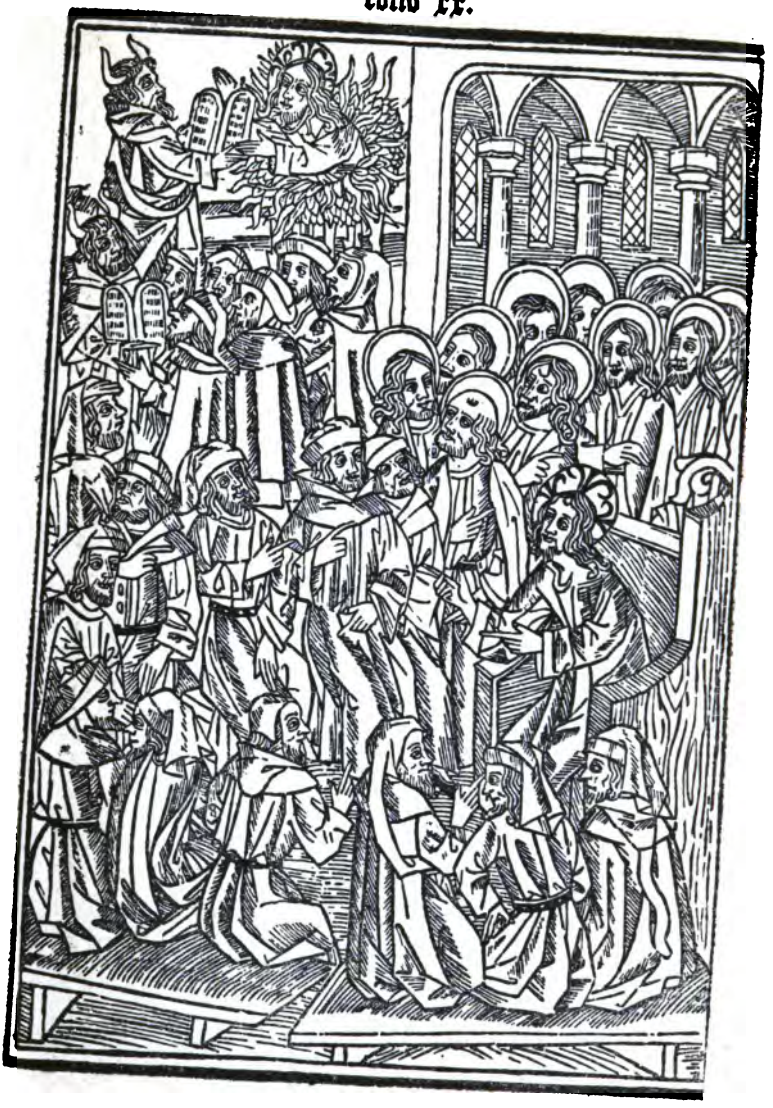
heuenes openede/ and the holi goost comynge doun as a culuer/ and dwellynge in hym/ and a vois was made fro heuenes/ thou art my louede sone/ in the I am plesid. And anoon the spirit puttide hym forthe in to desert/ and he was in desert fourti dayes and fourty nyztis/ and was temptid of sathanas/ and he was with beestis/ and aungels mynystriden to hym.

But aftir that Joon was takun/ iheſus cam in to galilee/ & prechide the gospel of the kyngdom of god and seide/ that the tyme is fulfillide/ and the kingdom of god schal come nyz/ do ye penaunce/ and bileue ye to the gospel. And as he passide bisidis the see of galile/ he saye symounde and andrewe his brother castynge her nettis in to the see/ For thei weren fischers/ and iheſus seide to hem/ come ye aftir me/ I schal make you to be made fischers of men.

MARK.

AND the farisees and
ſumme of the ſcribis
camen fro ieruſalem
togidir to hym. And
whanne thei hadden
ſeen ſumme of hise diſciplis ete
breed with vnwaſſchen hoondis/
thei blameden. The farisees and
alle the iewis eten not/ but thei
waſſchen ofte her hoondis/ hold-
ynge the tradicioun of eldere men.
And whanne thei turnen azen fro
cheppyng/ thei eten not/ but thei
ben waſſchen/ and many other
thingis ben/ that ben taken to
hem to kepe/ waſſchyngis of cup-
pis/ and of watir veſſels/ and of
veſſels of bras/ and of beddis.
And farisees and ſcribis axiden
hym/ and ſeiden/ Whi gon not
thi diſciplis aftir the tradicioun of
eldere men/ but with vnwaſſchen
hondis thei eten breed? And he
anſweride/ and ſeide to hem/

ysaie propheſiede wel of zou/ ypocritis/ as it is writun/ This puple worſchipith me with lippis/ but her herte is ferfro me/ and in veyn thei worſchipen me/ techinge the doctrines and the heestis of men. For ze leeuen the maundement of god/ and holden the tradicioun of men/ wallchyngis of watir velſels/ and of cuppis/ and many othir thingis lijk to theſe ye doon. And he ſeide to hem/ Wel ze han maad the maundemente of god voide/ to kepe zoure tradicioun. For Moyſes ſeide/ Worſchipe thy fadir and thy modir/ and he that curſith fadir or modir/ die he by deeth. But ze ſeien/ If a man ſeie to fadir or modir/ Corban/ that is/ What euer zifte is of me/ it ſchal profite to thee/ and ouer ze ſuffren not hym do ony thing to fadir or modir/ and ze breken the word of god by zoure tradicioun/ that ze han zouun.



MARK.

AND he ſeide to hem/ in that dai whanne euenynge was come/ paſſe we azenward/ and thei lefte the puple/ and token hym/ ſo that he was in a boot and othere botis weren with hym.

And a greet ſtorme of wynde was made/ and beſt wawis in to the boot/ ſo that the boot was ful/ and he was in the hyndir part of the boot/ and ſleppte on a pelewe/ and thei reiſen hym/ and ſeiden to hym/ maiſtir pertepneth it not to thee/ that we periſchen/ and he roos vp and manaſſide the wynde/ and ſeide to the ſe/ be ſtille were doumbe/ and the wynde ceeſide/ and greet peſiblenes was made/ and he ſeide to hem/ what dreden ye/ ye han no feith zit/ and thei dreden with greet drede/ and ſeiden to eche other/ who geſſiſt thou

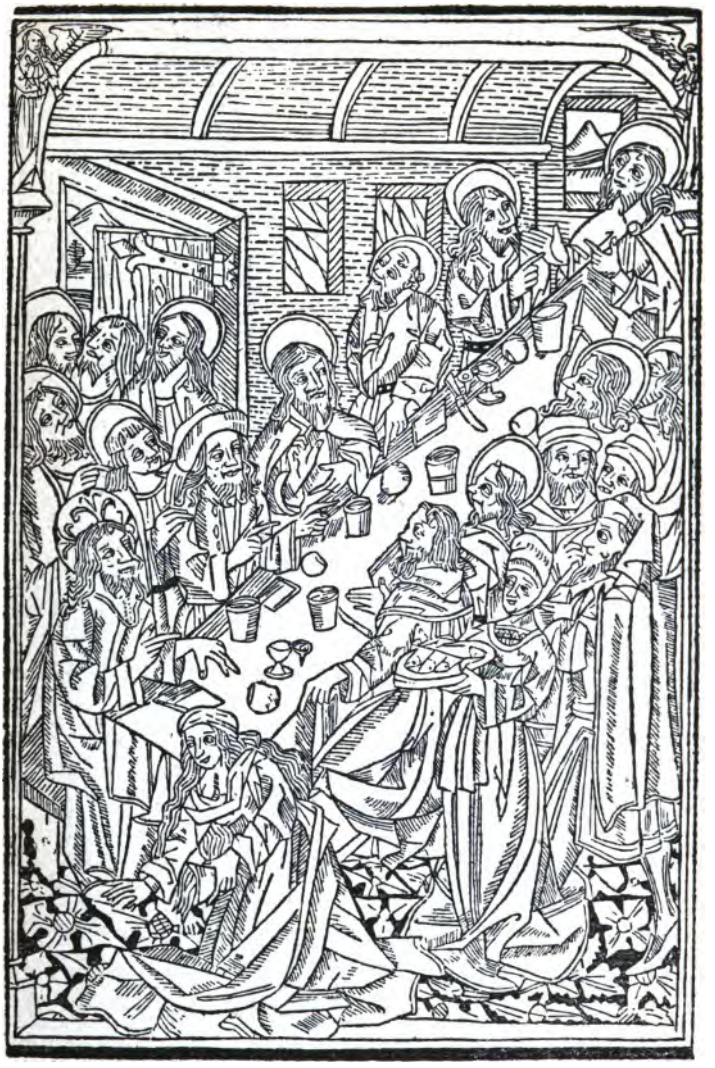
is this/ for the wynde and the see obeischen to hym.

And thei camen ouere the see/ in to the cuntre of gerazenes/ and aftir that he was gon out of the boot/ anoon a man in an vnclene spirit ranne out of buriels to hym/ whiche man hadde an hous in biriels/ and nether with chaynes now myzte ony man bynde hym/ for oft tymes he was bounden in stockis and cheynes and he hadde broken the cheynes and hadde brokun the stockis to smale gobetis/ and no man myzte make hym tame/ & euermore nyzt and day in birielis and in hillis/ he was crijnge/ and betynge hymsilf with stones/ and he siz ihesus afer and ranne and worschipide hym/ and he cried with greet vois and seide/ what to me and to thee/ thou ihesus the sone of the hizist god/ I coniure thee bi god/ that thou turmente me not.

LUKE.

AND lo a synful woman that was in the citee/ as sche knewe that iesus sate at the mete/ in the hous of the pharisie/ sche brouzte an alabastre boxe of oynement/ and sche stode bihinde bisidis hise feet/ and bigan to moiste his feet with teeris/ and wipid with the heeris of hir heed/ and kisse hise feet/ and anointid with oynement. ¶And the pharisie seynge that hadde clepid him/ seide with ynne hym silf seiynge/ if this were a profete/ he schulde wite/ who and what maner womman it were that touchith him/ for sche is a synful womman/ and iesus answerid and seide to hym/ Symount I haue summe thing to seie to thee/ and he seide/ maistir seie thou/ and he answerid theie dettouris weren to oo leener/ and oon ouzte fyue

hundrid pens/ and the tother fifti/ but whanne thei hadden not wherof thei schulden zilde/ he forzaf to bothe/ who thanne loueth hym more. Symount anſwerid and seid/ I gesse that he/ to whom he forzaf more/ and he anſwerid to hym/ thou hast demed riztly. ¶And he turned to the womman/ and seide to symounte/ seest thou this womman/ I entrid in to thin hous/ thou zaf no water to my fete/ but this hath moistid my feet with teeris/ and wipid with hir heeris/ thou hast not zouun to me a coſſe/ but this sithen sche entrid ceesid not to kisse my feet/ thou anoyntidist not myn heed with oile/ but this anoyntid my feet with oynemente/ for the which thing I seie to thee/ many synnes ben forzouun to hir/ for sche hath loued mych/ and to whom is lesse forzouun/ he loueth lesse/ and iheſus seide to hir/ thi synnes ben forzouun to thee.

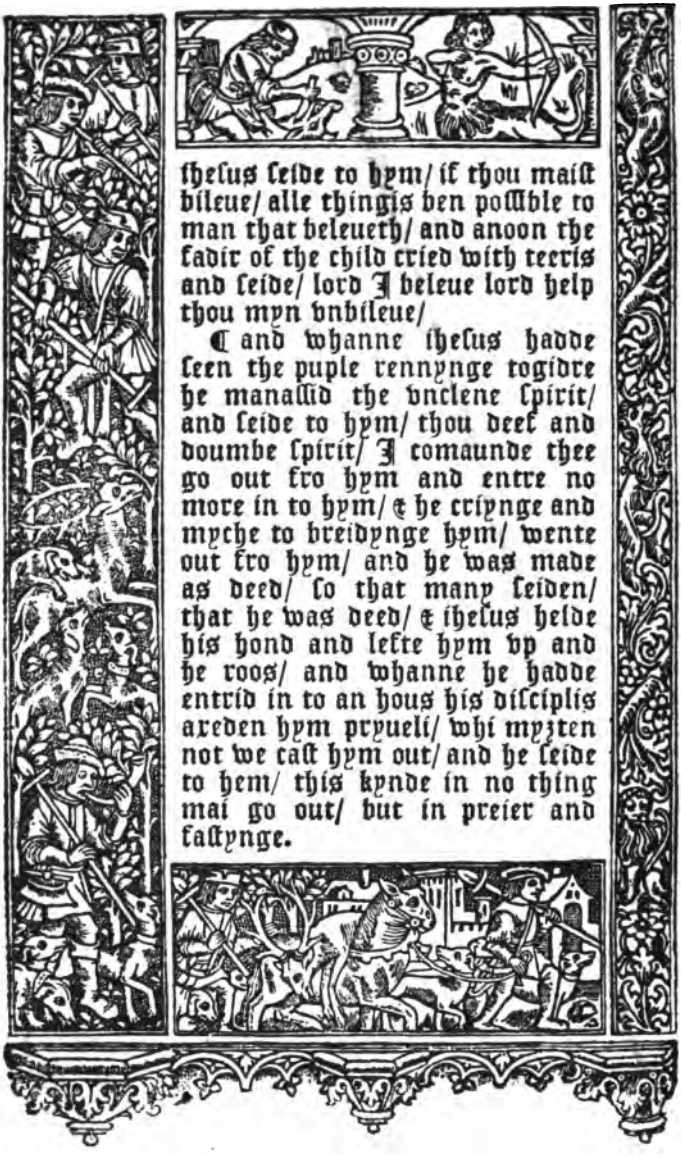


MARK.

AND oon of the cumpenye anſwerid and ſeide/ maiſtir I haue brouzt to thee my ſone/ that hath a doumbe ſpirit/ and where euer he takith hym/ he hurtlith hym doun/ and he ſometh and betith togidre with teeth/ and wexith drie/ and I ſeide to thi diſciplis that thei ſchulden caſt hym out/ and thei myzten not/

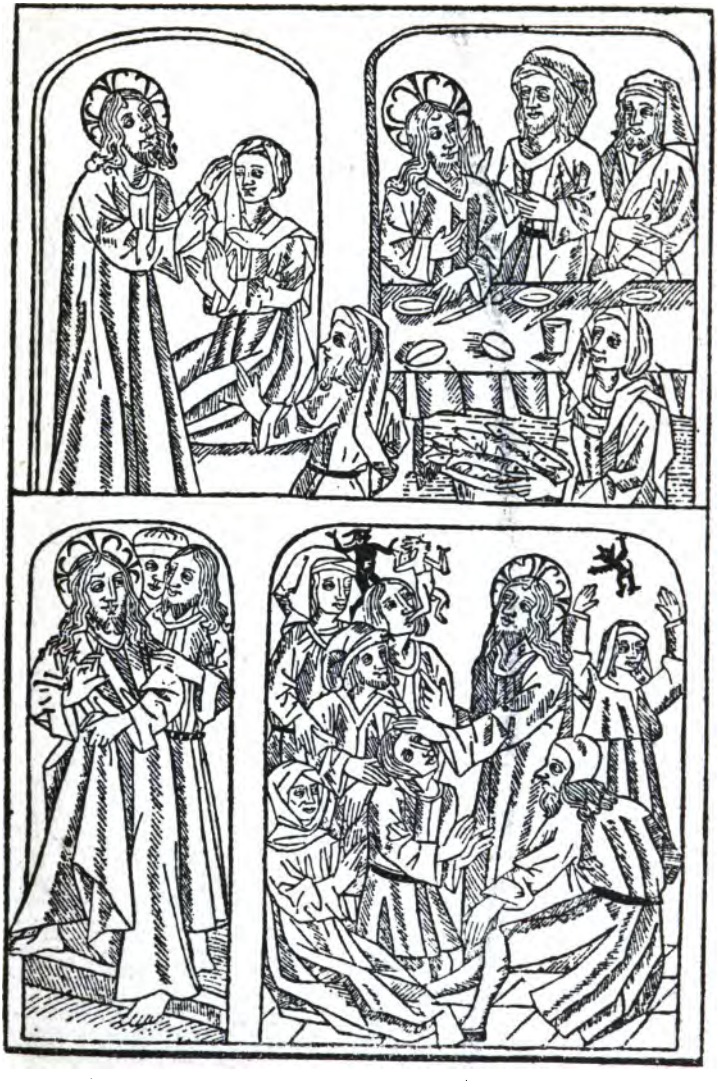
¶And he anſwerid to hem and ſeide/ A thou generacioun out of bileue/ hou long ſchal I be among zou/ hou long ſchal I ſuffre zou/ bringe ye hym to me.

¶And he axed his fadir/ hou long is it ſith this hath falle to hym/ and he ſeide/ fro childehood/ and ofte he hath putte hym in to fier/ and in to watir to leſe hym/ but if thou maiſt ony thing help vs/ and haue merci on us/ and



ihelus ſeide to hym/ if thou maiſt bileue/ alle thingis ben poſſible to man that beleueth/ and anoon the fadir of the child cried with teeris and ſeide/ lord I beleue lord help thou myn vnbileue/

¶ and whanne ihelus hadde ſeen the puple rennynge togidre he manaſſid the vnclene ſpirit/ and ſeide to hym/ thou deef and doumbe ſpirit/ I comaunde thee go out fro hym and entre no more in to hym/ & he crynge and myche to breidynge hym/ wente out fro hym/ and he was made as deed/ ſo that many ſeiden/ that he was deed/ & ihelus helde his hond and lefte hym vp and he roos/ and whanne he hadde entrid in to an hous his diſciplis areden hym pryueli/ whi myzten not we caſt hym out/ and he ſeide to hem/ this kynde in no thing mai go out/ but in preier and faſtynge.



MATTHEW.

AND whanne hes twelue diſciplis werun clepid togidre/ he zaf to hem power of vnclene ſpiritis/ to caſt hem out of men/ and to hele euery languore and ſikenelle.

¶ Jhelus ſente theſe twelue/ & comaundid hem and ſeide/ go ye not in to the weye of hethen men/ and entre ye not in to the citees of ſamaritans/ but rather go ye to the ſchepe of the hous of iſrael that han periſchid. And go ye/ and preche ye and ſeie that the kingdom of heuenes ſchal nyz/ hele ye ſike men/ reiſe ye deed men clenſe ye myſels/ caſt ye out deuelis/ freli ye han takun/ freli zeue ye/ Nile ye weeld gold ne ſiluer ne money in zoure girdlis/ not a ſcrippe in the weye/ nether two cootis/ nether ſchon nether a zerd/ for a werk man is wothi his mete/

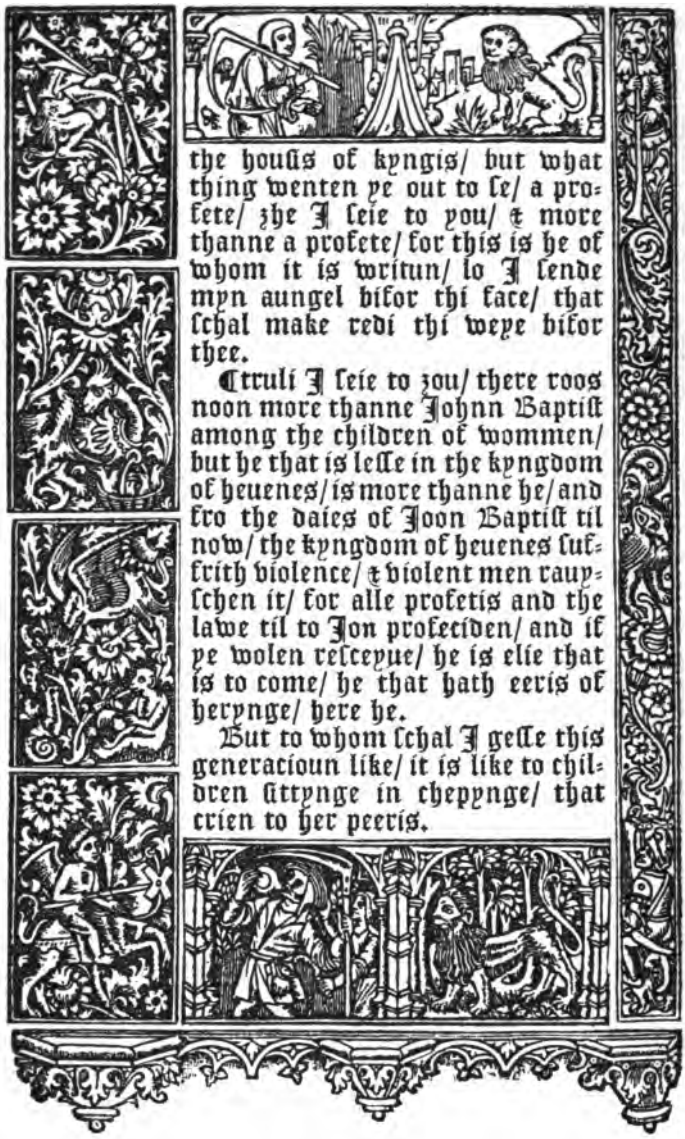
¶In to what euer cite or caſtel ye ſchuln entre/ are ye who therynne is worthi/ & there dwelle ye til ye gon out/ and whanne ye goen in to an houſ/ grete ye it/ and ſeien/ pees to this hous/ and if thilke hous be worthi/ zoure pees ſchal come on it/ but if that hous be not worthi/ zoure pees ſchal turne azen to you/

¶and who euer reſceyueth not zou nether heerith zoure wordis/ go ye fro that hous or citee/ and ſprynge of the duſt of zoure feet/ truli I ſeie to zou/ it ſchal be more ſuffrable to the lond of men of ſodom and of Gommor/ In the dai of Iugement/ thanne to thilke cite/

¶lo I ſende zou as ſcheep in the myddil of wolues/ therfor be ye ſlize as ſerpentis/ and ſymple as dowues/ but be ye ware of men/ for thei ſchuln take zou in counceliſ/ and thei ſchuln bete zou in her ſynagogis.

MATTHEW.

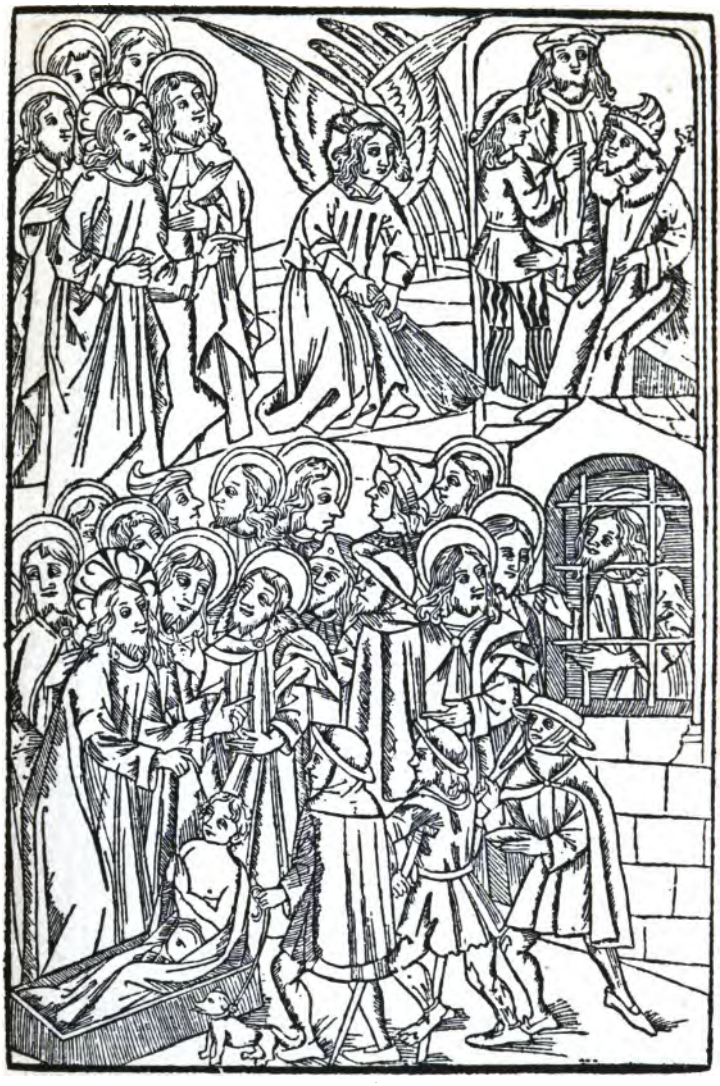
BUT whan Joon in boondis hadde herde the werkis of crist/ he sente tweyne of hise disciplis/ and seide to hym/ art thou he that schal come/ or we abiden an other/ and iheſus answerid and seide to hem/ go ye and telle azen to Jon thoo thingis that ye han herd and seyn/ blinde men seen/ crokid men gon/ mysels ben made clene/ deef men heren/ deed men risen azen/ pore men ben taken to prechynge of the gospel/ and he is blessid that schal not be sclaundrid in me/ ℣ whanne thei weren gon aweye/ iheſus bigan to seie of Jon to the puple/ what thing wenten ye out in to desert to se/ a reed wawid with the wynde/ or what thing wenten ye out to se/ a man clothid with softe clothis/ lo thei that ben clothid with softe clothis/ ben in



the houſs of kyngis/ but what thing wenten ye out to ſe/ a proſete/ zhe I ſeie to you/ & more thanne a proſete/ for this is he of whom it is writun/ lo I ſende myn aungel bifor thi face/ that ſchal make redi thi weye bifor thee.

Ctruli I ſeie to zou/ there roos noon more thanne Johnn Baptiſt among the children of wommen/ but he that is leſſe in the kyngdom of heuenes/ is more thanne he/ and fro the daies of Joon Baptiſt til now/ the kyngdom of heuenes ſuffrith violence/ & violent men rauyſchen it/ for alle proſetis and the lawe til to Jon proſeciden/ and if ye wolen reſceyue/ he is elie that is to come/ he that hath eeris of herynge/ here he.

But to whom ſchal I geſſe this generacioun like/ it is like to childreu ſittynge in cheppynge/ that crien to her peeris.



MATTHEW.

THANNE ſumme of the fariſies & of the ſcribis/ anſwereden to him & ſeiden/ Maiſtir we wolen ſe a token of thee/ which anſwerid & ſeide to hem/ an yuel kynrede & a ſpouſe breker/ ſekith a tokene/ & a token ſchal not be zouun to it/ but the token of Jonas the profete/ for as Jonas was in the wombe of a whaal thre daies & thre nyztis/ ſo mannes ſone ſchal be in the herte of the erthe thre daies and thre nyztis/ & men of nynyue ſchulen riſe in doom with this generacioun and ſchulen condempne it/ for thei diden penaunce in the prechynge of Jonas/ and lo here a gretter than Jonas/ ¶the qwene of the ſouth ſchal riſe in doom with this generacioun & ſchal condempne it/ for ſche cam ſro the endis of the erthe to here the wiſdom of ſalo-

mon/ & lo here a gretter than ſalomon. Whann an vnclene ſpirit goith out from a man/ he goith bi drie placis & ſekith reſte & findith not/ than he ſeith/ I ſchal turne azen in to myn hous fro whens I wente out/ & he cometh & fyndith it uoide & clenſid with biſoms & maide faire/

Than he goith & takith with hym ſeuen other ſpiritis wors than him ſilf/ & thei entren & dwellen there/ & the laſt thingis of that man ben made worſe thanne the former/ ſo it ſchal be to this worſt generacioun.

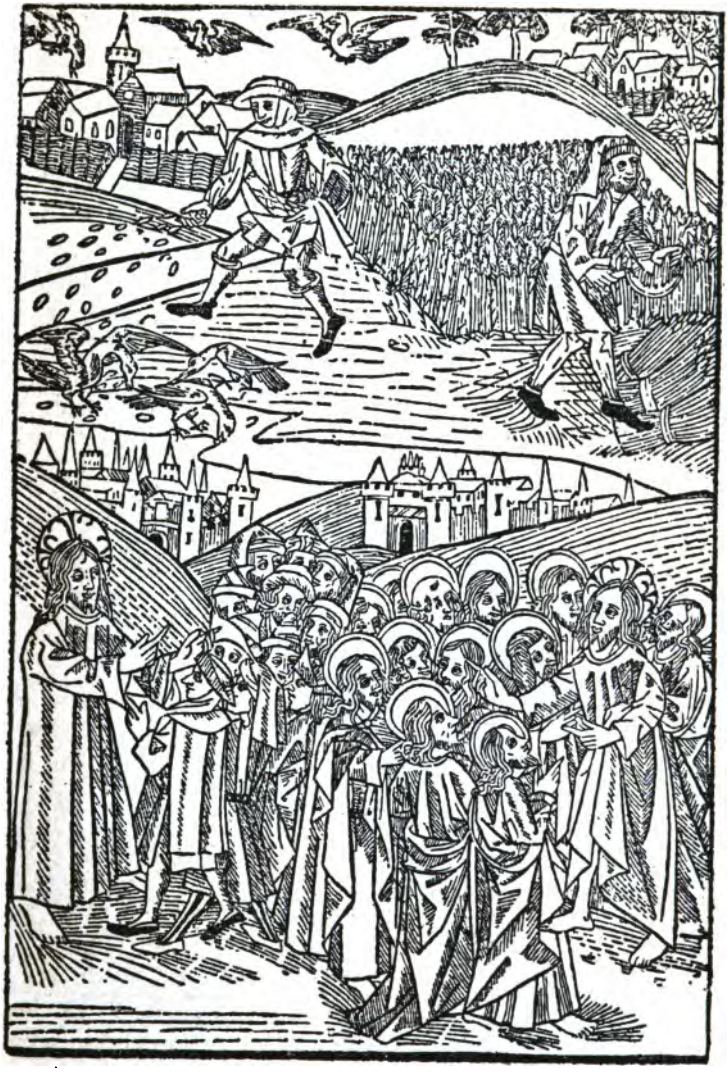
Yit while he ſpake to the puple/ lo his modir & hiſe britheren ſtoden without forth ſekinge to ſpeke with hym. He anſwerid to the man that ſpake to hym/ and ſeide/ who is my modir/ & who ben my britheren/ & he heeld forth his hond in to his diſciplis & ſeide/ lo my modir and my britheren.

MATTHEW.

HE ſpake to hem many thingis in parablis & ſeide/ lo he that ſowith zede out to ſowe his ſeed/ ¶and while he ſowith/ ſum ſeed is fillen biſidis the wey/ and briddis of the eir camen/ and eten hem/ but othir ſedis fillen in to ſtony placis/ where thei hadden not moch erthe/ & anoon thei ſprungun vp/ for thei hadden not depnes of erthe/ but whan the ſunne was riſen/ thei ſwaliden/ & for thei hadden not roote thei dried up/ & other ſedis fillen among thornes/ & thornes woxen up/ & ſtrangliden hem/ but other ſeed is fillen in to good lond/ and zauen fruyt/ ſum an hundride foold/ another ſixti foold/ an other thritti foold/ he that hath eeris of heringe/ here he.

¶& the diſciplis camen nyz/ & ſeiden to him/ whi ſpekiſt thou in

parablis to hem/ & he anſwerid & ſeid to hem/ for to zou it is zouun to knowe the priuytees of the kingdom of heuenes/ but it is not zouun to hem/ for it ſchal be zouun to hym that hath/ & he ſchal haue plente/ but if a man hath not/ alſo that thing that he hath/ ſchal be taken awey fro him/ therfor I ſpeke to hem in parablis/ for thei ſeinge/ ſe not/ & thei heringe heren not/ nether vndirſtonden/ that the profecie of Iſaie ſeynge be fulfillid in hem/ with heringe ye ſchulen here & ye ſchulen not vndirſtond and ye ſeynge/ ſchulen ſe/ and ye ſchuln not ſe/ for the herte of this puple is greetli fattid/ and thei herden heuyli with eris/ and thei han cloſid her izen/ leeſt ſumtyme thei ſeen with izen and heren with eeris & vndirſtonden in herte/ and thei ben conuertid & I heele hem/ ¶but zoure izen that ſeen ben bleſſid/ & zoure eeris that heren.



MATTHEW.

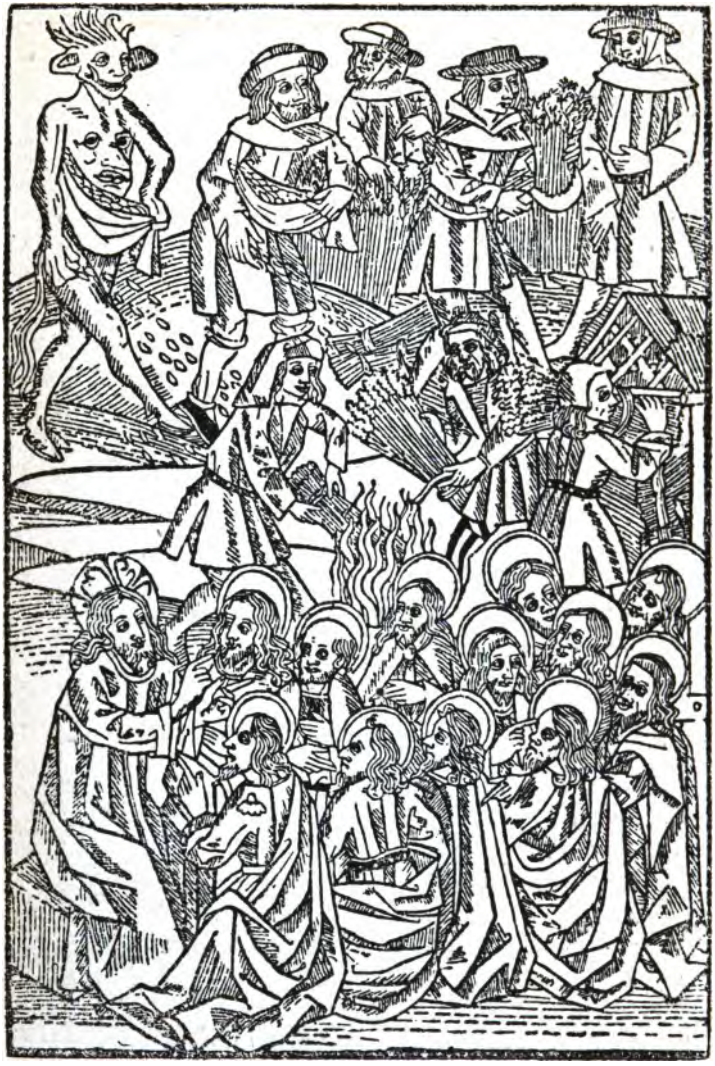
ANOTHER parable iheſus puttid forth to hem and ſeide/ the kyngdom of heuenes is made like to a man that ſewe good ſeed in his feeld/ and whanne men ſlepten/ his enemy cam and ſewe aboue taris in the myddil of whete/ & went awei/ but whanne the erbe was growun & made fruyt/ thanne the taris appereden/ & the ſeruauntis of the houſbonde man camen and ſeiden to him/ lord where thou haſt not ſowun good ſeed in thin feeld/ wherof thanne hath it taris/ & he ſeide to hem/ an enemy hath don this thing/ & the ſeruauntis ſeiden to him/ wolt thou we gon & gadre hem/ & he ſeide/ nai/ leſt perauenture ye in gaderinge taris/ drawen vp with hem the whete bi the root/ ſuffre ye hem bothe were in to reypnge tyme/ & in the tyme of ripe

corn/ I ſchal ſeie to the repers/ firſt/ gadere ye to gidre the taaris/ & bynde hem togidre in knycchis to be brente/ but gadre ye the whete in to my berne.

Another parable iheſus putte forth to hem and ſeide/ the kyngdom of heuenes is like to a corne of ſyneuey/ whiche a man took & ſewe in his feeld/ which is the leeſt of alle ſedis/ but whanne it hath woxen/ it is the moſte of alle wortis/ & is made a tree/ ſo that briddis of the eir/ comen & dwellen in the bowis therof.

Another parable iheſus ſpak to hem/ the kyngdom of heuene is like to ſourdouȝ/ which a womman took & hid in thre meſuris of mele/ til it were al ſourid.

Iheſus ſpak alle theſe thingis in parablis to the puple/ & he ſpak not to hem without parablis/ that it ſchulde be fulfillid/ that is ſeid bi the profete.



MATTHEW.

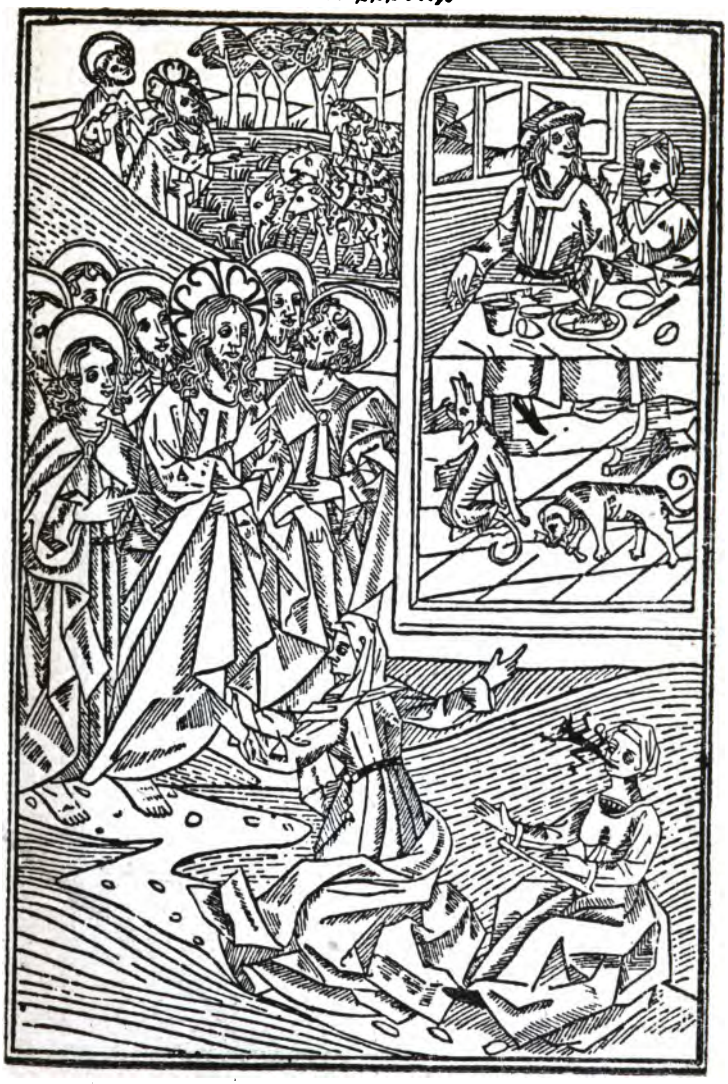
AND iheſus zede out fro thennes/ & wente in to the coaſtis of tire & of ſidon/ and lo a woman of canane zede out of tho coaſtis/ and cried & ſeide to hym/ lord the ſone of dauith/ haue merci on me/ my douztir is yuel traueilid of a fend/ and he anſwerid not to hir a word/ and hiſe diſciplis camen/ & preieden hym & ſeiden/ leue thou hir/ for ſche crieth aftir vs/ he anſwerid & ſeide/ I am not ſente but to the ſcheep of the hous of Iſrael that periſchiden/ & ſche came and worſchipid him & ſeide/ lorde help me/ whiche anſwerede & ſeide/ it is not good to take the breed of children/ and caſte to houndis.

And ſche ſeide/ zhis lord/ for whelpis eten of the crommys/ that fallen doun fro the bord of her lordis/ thanne iheſus anſweride/

& ſeide to hir/ a womman/ thi feith is greet/ be it doon to thee/ as thou wilt/ & hir douȝtir was hilid fro that our.

And whanne ihelus hadde paſſid fro thennes/ he came biſidis the ſee of galale/ and he zede vp in to an hil/ & ſat there/ and mychi peple came to hym/ and hadden with hem doumbe men/ & crokid/ & feble and blynde & many other/ and caſtiden doun hem at his feet/ & he helide hem/ ſo that the puple wondride/ ſeynge doumbe men ſpekynge/ & crokide men goynge blynde men ſeynge/ & thei magnyfieden god of iſrael.

And ihelus whanne hiſe diſciplis weren clepid togidre/ ſeide to hem/ I haue reuthe of the puple/ for thei han abiden now thre dayes with me & han no thing to ete/ and I wole not leue hem faſtynge/ leſte thei failen in the weye.



MATTHEW.

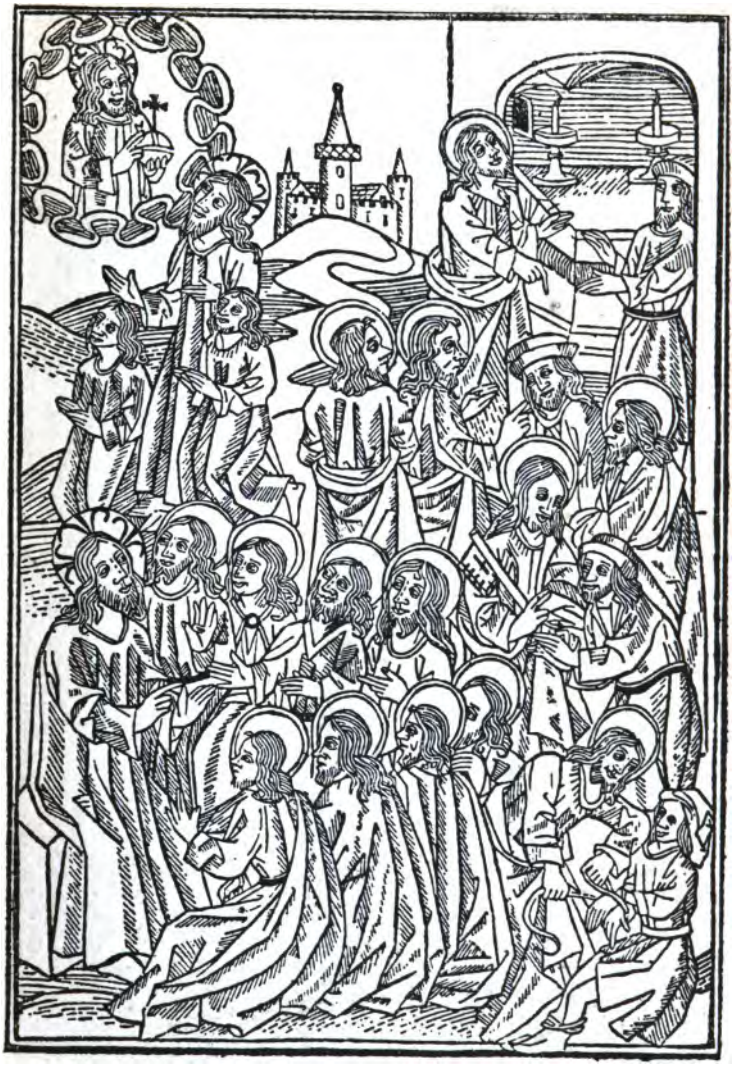
AND whanne hise disciplis camen ouer the see/ thei forzaten to take looues/ & he seide to hem/ bihold ye & be ware of sourdouz of Pharisees & saduceis/ & thei thouzten among hem/ & seiden/ for we han not take looues/ zit vndirstonden not ye nether han mynde of fyue loues in to fyue thousand of men/ & hou many cofyns ye token/ nether of seuene looues in foure thousand of men/ and hou many lepus ye token.

Whi vndirstonde ye not/ for I seide not to zou of breed/ be ye ware of the sourdouz of Pharisees & saduceis/ thanne thei vndirstoden/ that he seide not be ware of sourdouz of loues/ but of the techynge of farisees & saduceis.

And iesus cam in to the partis of cesarie of philip/ & axid hise disciplis and seide/ whom seien men

to be mannes ſone/ and thei ſeiden/ ſumme ion Baptiſt/ other elie/ & other ieremy/ or oon of the proe-tis/ iheſus ſeide to hem/ but whom ſeien ye me to be.

Symount Petir anſweride & ſeide/ thou art criſt the ſone of god lyuynge/ iheſus answeride & ſeide to hym/ bleſſid art thou Symount bariona/ thai is ſone of culuer/ for fleiſch & blode ſchewid not to thee/ but my fadir that is in heuene/ & I ſeye to thee that thou art petir/ & on this ſton I ſchal bilde my chirche/ and the zatis of helle ſchu-len not haue myzht azens it/ & to the I ſchal zeue the keies of the kyngdom of heuenes & what euer thou ſchalt bynde on erthe/ ſchal be bounden alſo in heuenes/ & what euere thou ſchalt vnbynde on erthe/ ſchal be vnbounden alſo in heuenes. Thanne he comaundide to hiſe diſ-ciplis/ that thei ſchulden ſeie to no man/ that he was Criſt.



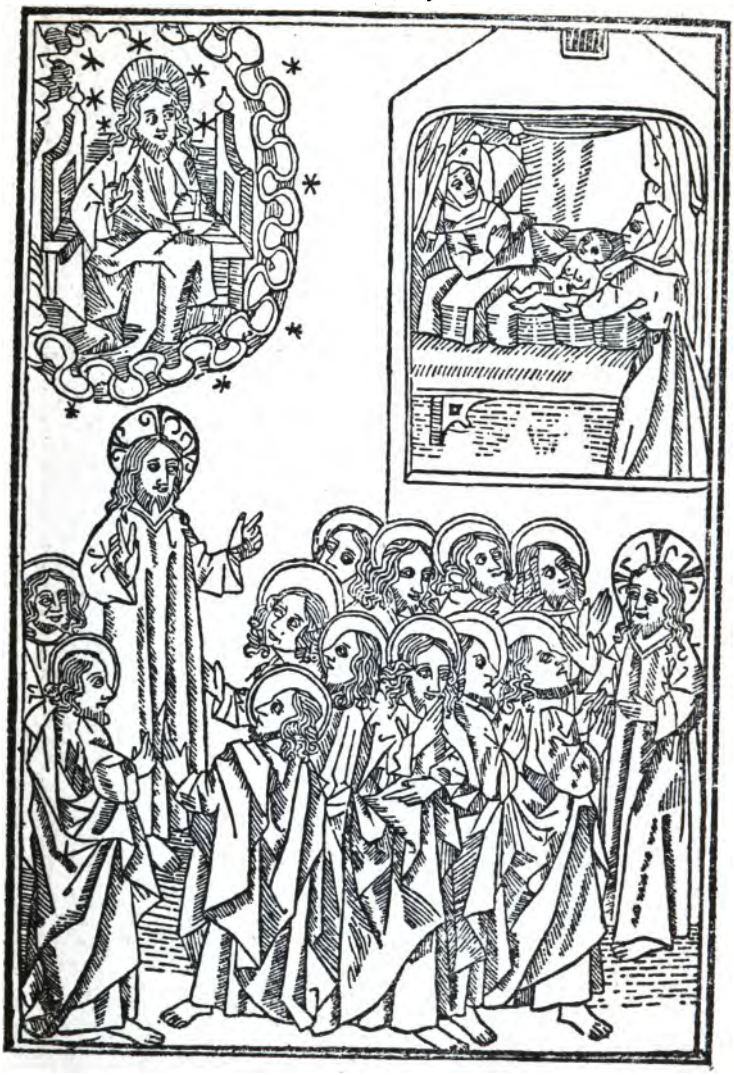
MATTHEW.

IN that oure the disciplis camen to ihesus & seiden/ who gossest thou is gretter in the kyngdom of heuenes/ & ihesus clepid a litil child/ & put hem in the myddil of hem/ and seide/ I seye treuthe to zou/ but ye be turned & made as litil children/ ye schulen not entre in to the kyndom of heuenes/ therfor who euer mekith him as this litil child/ he is gretter in the kyngdom of heuenes/ & he that resceyueth oon suche litil child in my name/ resceyueth me/ but who so sclaundreth oon of these smale that bileuen in me it spedith to hym/ that a mylle stoon of assis be hangid in his necke & he be drenchid in the depnesse of the see/ wo to the world for sclaundris/ For it is nede/ that sclaundris come/ netheles wo to thilke man/ bi whom a sclaundre cometh.

And if thin hond or thi foot ſclaundrith thee/ kit it of & caſt awey fro thee/ it is betir to thee to entre to liif/ feble ether crokid/ than hauynge two hondis/ or tweyne feet to be ſente in to euerlaſtinge fier.

And if thin ize ſclaundre thee/ pulle it out & caſte aweye fro thee/ it is beter to thee with oon ize to entre in to liif/ thanne hauynge tweye izen to be ſente in to the fier of helle.

Se ye that ye diſpiſe not oon of theſe of litil/ for I ſey to zou/ that the angelis of hem in heuenes/ ſeen euermore the face of my fadir that is in heuenes/ for mannes ſone cam to ſaue that thing that periſchid/ what ſemeth to zou/ if there weren to ſum man an hundrid ſcheep & oon of hem hath errid/ where he ſchal not leue nynti & nyne in deſert/ and ſchal go to ſeche that/ that errid.



JOHN.

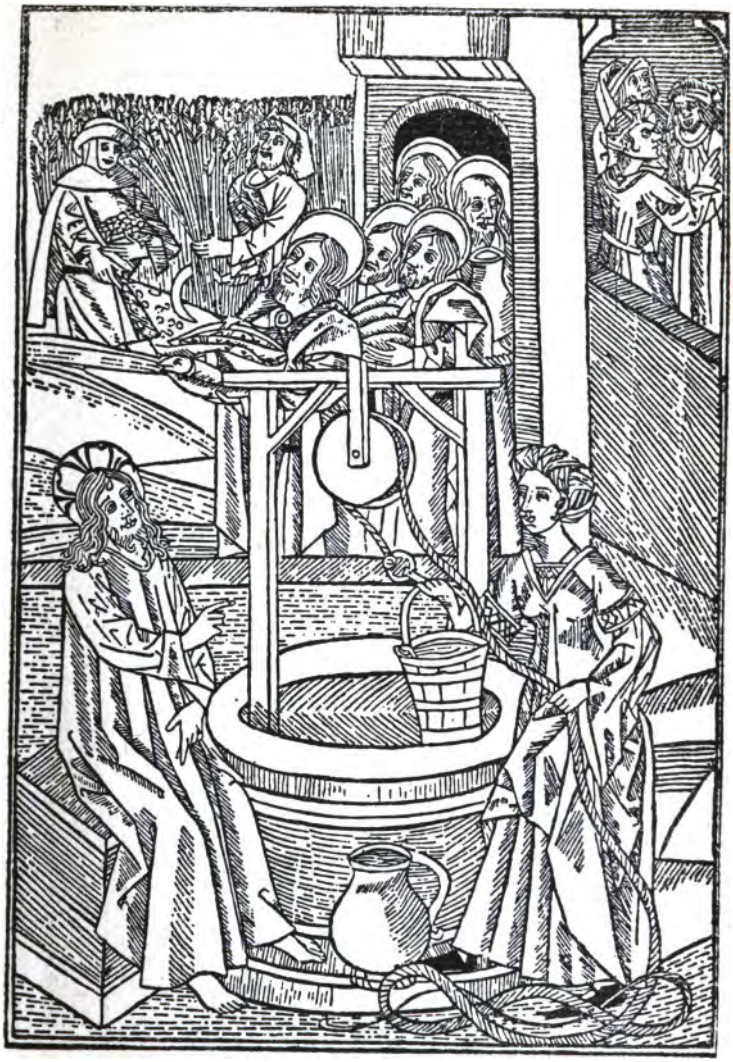
THERFOR ihelus cam in a citee of Samarie/ that is clepid Sikar/ bisidis the place that Jacob zaf to Joseph his sone/ and the welle of Jacob was there/ and ihelus was weri of the iournei/ and sat thus on the welle/

Cand the our was as it were the sixte/ and a womman cam fro Samarie/ to drawe watir/ and ihelus seith to hir/ zeue me drynke/ therfor thilke womman of Samarie seith to hym/ hou thou whanne thou art a iewe/ axist of me drynke that am a womman of Samarie/ for iewis usen not to dele with Samaritans/ ihelus answerid and seide to hir/ eche man that drynkith of this watir/ schal thirst eftsone/ but he that drynkith of the watir that I schal zeue hym/ schal not thirst withouten ende.

And camen to hym/ in the meene

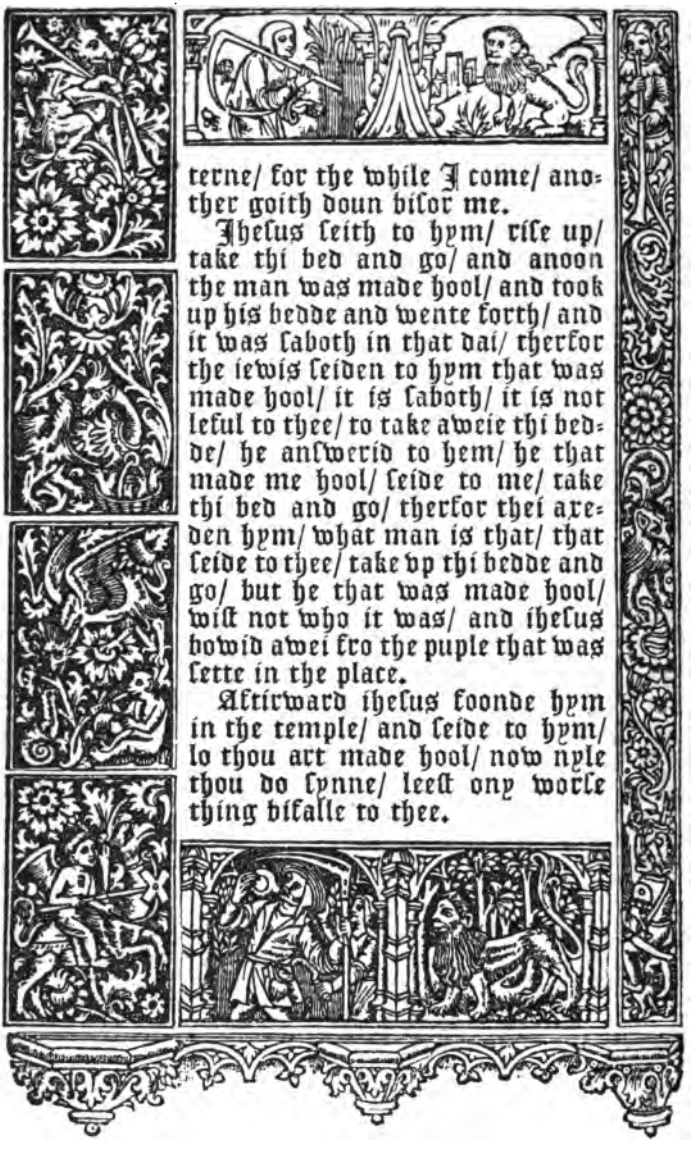
while hise disciplis preieden hym and seiden/ maistir ete/ but he seide to hem/ I haue mete to ete/ that ye knowen not/ therfor the disciplis seiden to gidre/ whether ony man hath brouzte hym mete to ete/ ihesus seith to hem/ my mete is that I do the wille of hym that sente me/ that I perfourme the werk of him.

Whether ye seien not/ that zit foure monethis ben/ and ripe corne cometh/ lo I seie to zou/ lefte up zoure izen and se ye the feldis/ for now thei ben white to repe/ and he that repith/ takith hire/ and gaderith fruyt in to euerlastinge lif/ that bothe he that sowith and he that ripith/ haue ioie to gidre/ in this thing is the word trewe/ for another is that sowith and another that repith/ I sente zou to repe that that ye han not traueilid/ other men han traueilid/ and ye han entrid in to her traueilis.



JOHN.

AND in ierusalem is a waischynge place/ that in ebrewe is named bethsaida/ and hath fyue porchis/ in these laie a greete multitude of sike men/ blinde/ crokid/ and drie/ abidynge the mouynge of the watir/ for the aungel of the lord cam doun certeyn tymes in to the watir/ and the watir was moued/ and he that first cam doun in to the fisterne aftir the mouynge of the watir was made hool of what euer sikenesse he was holden/ and a man was there hauynge eizte and thritti zeer in his sikenesse/ and whanne ihesus hadde seen hym liggynge and hadde knowen/ that he hadde myche tyme/ he seith to him/ wolt thou be made hool/ the sike man answerid to hym/ lord I haue no man that whanne the water is moued to putte me in to the cis-



terne/ for the while I come/ another goith doun bifor me.

Jhesus seith to hym/ rise up/ take thi bed and go/ and anoon the man was made hool/ and took up his bedde and wente forth/ and it was saboth in that dai/ therfor the iewis seiden to hym that was made hool/ it is saboth/ it is not leful to thee/ to take aweie thi bedde/ he answerid to hem/ he that made me hool/ seide to me/ take thi bed and go/ therfor thei areden hym/ what man is that/ that seide to thee/ take vp thi bedde and go/ but he that was made hool/ wist not who it was/ and jhesus bowid awei fro the puple that was sette in the place.

Aftirward jhesus foonde hym in the temple/ and seide to hym/ lo thou art made hool/ now nyle thou do synne/ leest ony worse thing bifalle to thee.

JOHN.

THERFOR thei ſeiden to hym/ what tokene thanne doiſt thou/ that we ſeen and bileue to thee/ what worchiſt thou/ oure fadris eten manna in deſerte/ as it is writun/ he zaf to hem breed/ fro heuene to ete/ therfor iheſus ſeith to hem/ truli truli I ſeie to zou/ moiſes zaf zou not breed fro heuene/ but my fadir zeueth zou verri breed fro heuene/ for it is verri brede that cometh doun fro heuene/ and zeueth liif to the world. Therfor thei ſeiden to him/ lord euer zeue us this breed/ and iheſus ſeide to hem/ I am breed of liif/ he that cometh to me/ ſchal not hungre/ he that bileueth in me ſchal neuer thirſt/ but I ſeide to zou that ye han ſeen me/ and ye bileueden not. Al thing that the fadir zeueth to me ſchal come to me/ and I ſchal not caſt him out/

that cometh to me/ for I cam doun fro heuene/ not that I do my wille/ but the wille of hym that sente me/ & this is the wille of the fadir that sente me/ that al thing that the fadir zaf me/ I lese not of it/ but azen reise it in the last dai/ & this is the wille of my fadir that sente me/ that eche man that seeth the sone/ and bileueth in hym/ haue euerlastynge liif/ and I schal azenreise him in the last dai. Therfor iewis gruchiden of hym for he hadde seide. I am breed that cam doun fro heuene/ and thei seiden/ whether this is not ihesus the sone of Joseph/ whos fadir and modir we han knowen/ hou thanne seith this that I cam doun fro heuene/ therfor ihesus answerid and seide to hem/ nyle ye gruche to gidre.

No man mai come to me/ but if the fadir that sente me drawe hym/ and I schal azenreise hym in the last dai.

MARK.

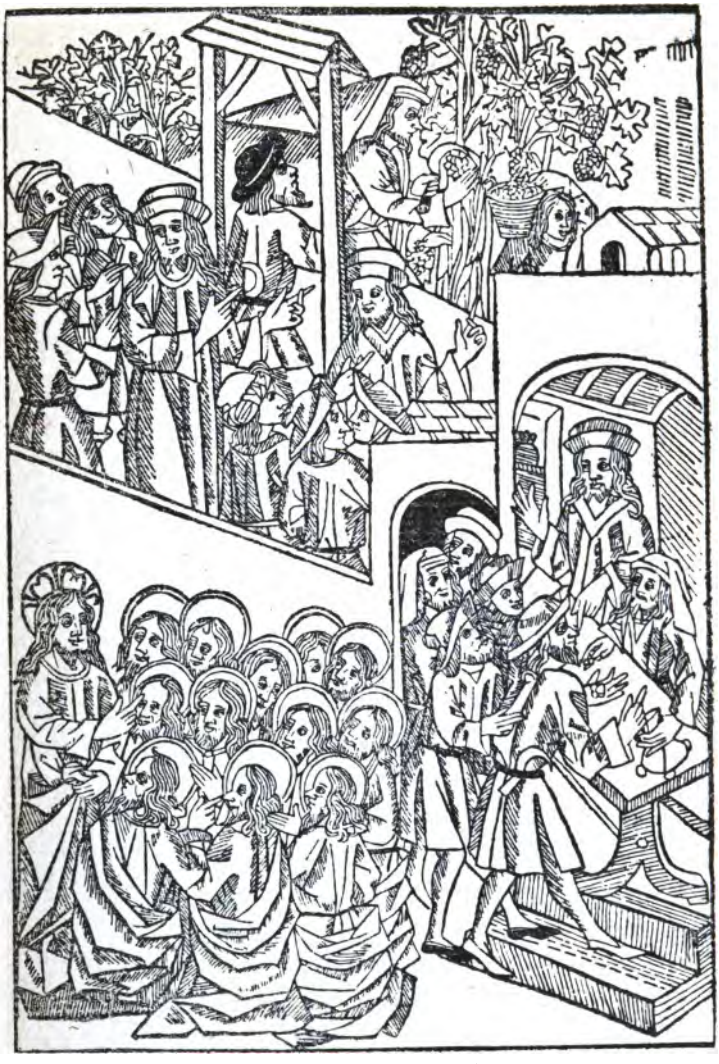
AND whanne he hadde take the fyue looues and tweie fiſchis/ he biheeld in to heuene/ and bleſſid and brak loues/ and zaf to hiſe diſciplis/ that thei ſchuln ſette bifor hem/ and he departed tweie fiſchis to alle/ and alle eten and weren fulfillid/ and thei token the releſis of broken metis/ twelue coffyns ful/ and of the fiſchis/ and thei that eten weren fyue thouſand of men/ ¶ anoon he made hiſe diſciplis to gone vpin to a boot/ to paſſe bifore hym ouer the ſee to bethſaida/ the while he lefte the puple. ¶ And he ſaie hem traueilinge in rowinge/ for the wynde was contrarie to hem/ and aboute the fourthe wakinge of the nyzt/ he wandride on the ſee and cam to hem/ and wolde paſſe hem/ and as thei ſaien hym wandringe on the ſee/ thei geſſiden that it were a fan-

tum/ and crieden out/ for alle saien hym/ and thei weren affraied/ and anoon he spak with hem/ and seide to hem/ triste ye/ I am/ nyle ye drede/ and he cam vp to hem in to the boot/ and the wynde cesside/ and thei wondriden more withynne hem silf/ for thei vndirstoden not of the loues/ for her herte was blyndid/ ¶ and whanne thei weren passid ouer the see/ thei camen into the lond of genazareth and settiden to lond/ and whanne thei weren gon out of the boot/ anoon thei knewen hym/ and thei ran thoruz al that cuntre/ and bigunnen to brynge sike men in beddis on eche side where thei herden that he was/ and whidir euer he entrid in to vilagis ether in to townes or in to cites/ thei setten sike men in stretis/ and preieden hym/ that thei schulden touche nameli the hemme of his cloth/ and hou many that touchiden hym weren made saaf.

MATTHEW.

THE kyngdom of heuenes is lic to an housbonde man/ that wente out first bi the morwen to hire werkmen to his vynezerd/ & whanne couenaunt was made with werkmen of a penye for the day/ he sente hem in to his vynzerd/ and he zede out aboute the thridde oure/ & size othere stondynge idil in the cheping/ and he seide to hem/ go ye also in to my vynezerd/ & that/ that schal be rizt-ful/ I schal zeue to zou/ & thei wenten forzt/ eftsones he wente out aboute the sixe our/ & the nynthe/ & dide on licke maner/ but aboute the .xj. our he wente out/ & fonde other stondynge & he seide to hem/ what stonden ye idil here al day/ thei seiden to hym/ for no man hath hirid us/ he seide to hem/ go ye also in to my vynezerd. And whanne euenynge was comen/ the

lord of the vynezerd ſeide to his procuratour/ clepe the werkmen/ and zelde to hem her hire/ and bigynne thou at the laſte til to the firſt/ & ſo whanne thei weren comen that camen aboute the .xi. our/ allo thei tooken euerych of hem a peny/ but the firſt camen & demenden that thei ſchulden take more/ but thei token ech oon bi hym ſilf a peny/ & in the takynge grucchiden azens the houſbonde man/ and ſeiden theſe laſte wrouzten oon our/ & thou haſt made hem euene to us/ that han born the charge of the day & the hete. And he anſwerid to oon of hem/ & ſeide/ frend I do thee no wrong/ where thou haſt not acordid with me for a peny/ take thou that that is thin & go/ for I wole zeue to this laſte man as to thee/ wher it is not leful to me/ to do that I wole/ where thin ize is wickid/ for I am good/ ſo the laſte ſchulen be the firſte/ and the firſt the laſte.



MATTHEW.

AND ihesus wente vp to ierusalem/ & toke hise .xij. disciplis in pryuyte/ & seide to hem/ lo we goen vp to ierusalem/ & manne sone schal be bitaken to the princes of preestis & scribis & thei schulen condempne hym to deeth/ & thei schulen bitake hym to hethen men/ for to be scorned/ and scorgid/ and crucifiede/ & the thridde day he schal rise azen to liif.

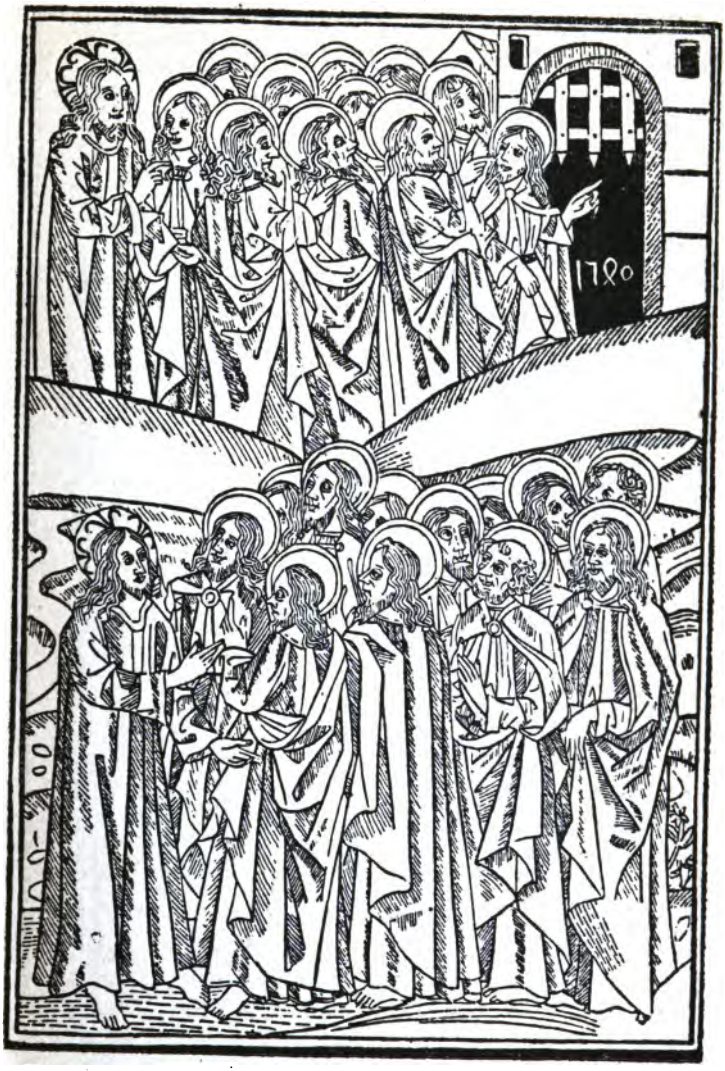
Thanne the modir of the sones of zebidee/ came to hym with her sones/ onourynge & axynge sum thing of hym/ & he seide to hir what wilt thou/ sche seide to hym/ seye that these twey myn sones sitte/ oon at thi rizthalf/ & oon at thi lefthalfe in thi kyngdom.

Ihesus answerid & seide/ ye witen not what ye axen/ moun ye

drinke the cuppe/ whiche I ſchal drynke/ thei ſeiden to hym we moun/ he ſeith to hem/ ye ſchulen drynke my cuppe/ but to ſitte at my rizthalf or lefthalf/ it is not myn to zeue to zou but to whiche it is made redi of my fadir.

¶And the ten herynge hadden indignacioun of the twey brithꝛeren/ but ihelus clepid hem to him and ſeide/ ye witen that princes of hethen men/ ben lordis of hem/ & thei that ben greettre/ vſen power on hem.

It ſchal not be ſo among zou/ but who euer wole be made gretter amonge zou/ be he zoure mynyſtre/ & who euer among zou wole be the firſt/ he ſchal be zoure ſeruaunt/ as mannes ſone cam not to be ſerupd/ but to ſerue/ and to zeue his liif redempcioun for many/ & whanne thei zeden out of iericho/ and myche puple ſued him.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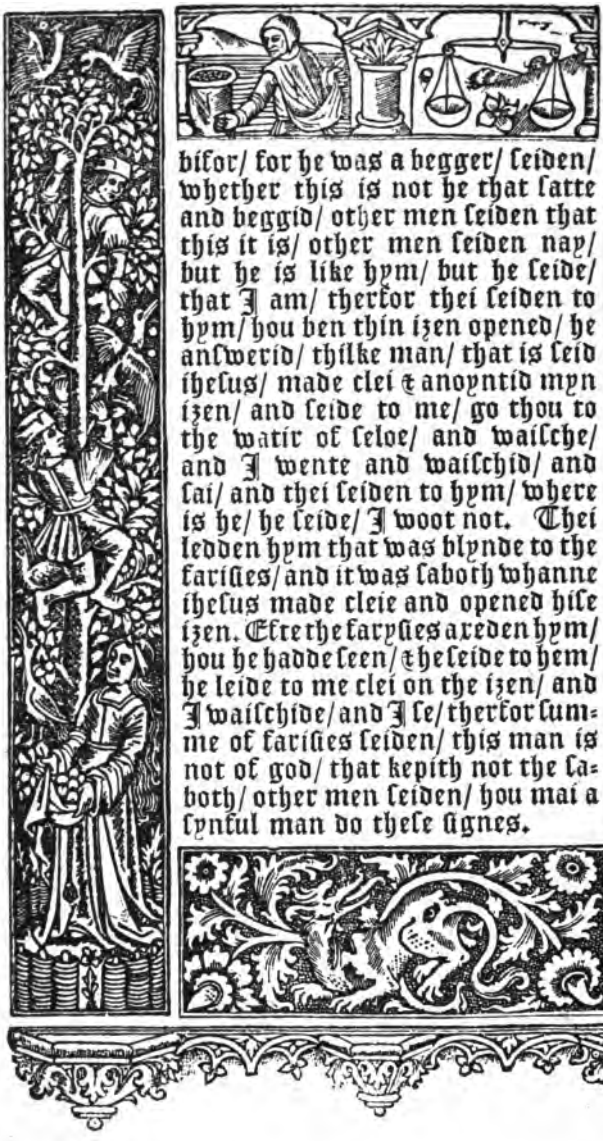
LUKE.

METHELES loue ye
zoure enemyes and do
ye wel/ and lene ye
hoppyng no thing ther-
of/ & zoure mede schal
be myche/ and ye schuln be the
sones of the hizist/ for he is ben-
ygne on vnkynde men and yuel
men. Therfor be ye merciful/ as
zoure fadir is merciful/ nyle ye
deme/ and ye schuln not be demed/
nyle ye condempne/ and ye schuln
not be condempned/ forzeue ye/
and it schal be forzouun to zou/
zeue ye/ and it schal be zouun to
zou/ thei schuln zeue in to zoure
bosum a good mesure/ and wel
fillid and schaken togidre & ouer
flowynge/ for bi the same mesure/
bi whiche ye meten/ it schal be
meten azen to zou/ and he seide to
hem a likne/ whether the blinde
mai lede the blynde/ ne fallen not
bothe in to the diche/ a disciple is

not aboue the maiſtir/ but eche ſchal be perfiȝt/ if he be as his maiſtir/ and what ſeeſt thou in thi brothers iȝe a mote/ but thou biholdiſt not a beem that is yn thin owne iȝe/ or hou maiſt thou ſeie to thi brother/ brother ſuffre/ I ſchal caſt out the moot of thin iȝe/ and thou biholdiſt not a beem in thin owne iȝe/ ipocrite/ firſt take out the beem of thin iȝe/ and thanne thou ſchal ſe to take out the moot of thin brothers iȝe. It is not a gode tre that makith yuel fruytis/ nether an yuel tre/ that makith good fruytis/ for eueri tre/ is knowen of his frupt/ and men gadren not figis of thornes/ nether men gadren a grape of a buyſche of breris/ a good man/ of the good treſour of his herte/ bryngith forth good thingis/ & an yuel man of the yuel treſour bryngith forth yuel thingis/ for of the plente of the herte/ the mouth ſpekith.

JOHN.

AND ihelus pallynge ſiz a man blynde fro the birthe/ and hiſe diſciplis axeden hym/ maiſtir what ſynned this man or hiſe eldris that he ſchulde be borun blynde/ ihelus anſweride/ nether this man ſynned nether hiſe eldris/ but that the werkis of god be ſhewid in hym/ it bihoueth me to worche the werkis of hym that ſente me/ as long as the dai is/ the nyzt ſchal come/ whanne no man mai worch/ as long as I am in the world/ I am the liʒt of the world. Whanne he hadde ſeide theſe thingis/ he ſpette in to the erthe/ and made cley of the ſpotel/ & anoyntid the cleie on hiſe iʒen/ and ſeide to hym/ go and be thou waiſchen in the watir of ſiloe that is to ſeie ſente/ thanne he wente and waiſchide/ and cam ſeynge/ and so neiʒboris and thei that hadden ſeen hym

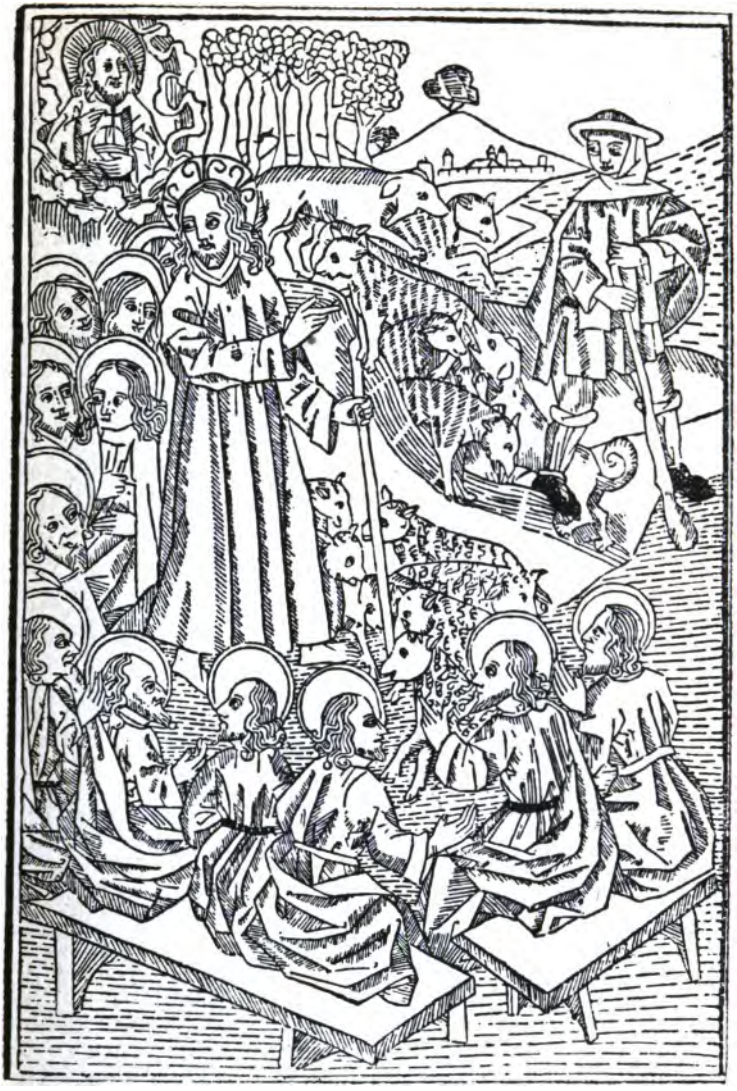


bifor/ for he was a begger/ ſeiden/ whether this is not he that ſatte and beggid/ other men ſeiden that this it is/ other men ſeiden nay/ but he is like hym/ but he ſeide/ that I am/ therfor thei ſeiden to hym/ hou ben thin izen opened/ he anſwerid/ thilke man/ that is ſeid iheſus/ made clei & anoyntid myn izen/ and ſeide to me/ go thou to the watir of ſeloe/ and waiſche/ and I wente and waiſchid/ and ſai/ and thei ſeiden to hym/ where is he/ he ſeide/ I woot not. Thei ledden hym that was blynde to the fariſies/ and it was ſaboth whanne iheſus made cleie and opened hiſe izen. Efte the faryſies axeden hym/ hou he hadde ſeen/ & he ſeide to hem/ he ſeide to me clei on the izen/ and I waiſchide/ and I ſe/ therfor ſumme of fariſies ſeiden/ this man is not of god/ that kepith not the ſaboth/ other men ſeiden/ hou mai a ſynful man do theſe ſignes.

JOHN.

THERFORE iheſus ſeid to hem eftſone/ truli truli I ſeie to you/ that I am the dore of the ſcheep/ as manyas han comen/ weren nyȝt theues and dai theues/ but the ſcheep herden not hem/ I am the dore/ if ony man ſchal entre bi me/ he ſchal be ſaued/ and he ſchal go ynne and ſchal go out/ and he ſchal fynde leſewis/ a nyȝt theef cometh not/ but that he ſtele/ ſle/ & leſe/ and I cam that thei hab liif/ and haue more plenteuouſly. I am a good ſcheepherde/ a good ſcheepherd ȝeueth his liif for his ſcheep/ but an hirid hyne/ and that is not the ſcheepherd/ whos ben not the ſcheep his owne/ ſeeth a wolf comynge & he leueth the ſcheep and fleeth/ and the wolf rauyſchith/ and diſparplith the ſcheep/ and the hirid hyne fleeth/ for he is an hirid hyne/ and it per=

teyneth not to hym of the ſcheep. I am a good ſcheepherd/ & I knowe my ſcheep/ and my ſcheep knowen me/ as the fadir hath knowun me I knowe the fadir/ and I putte my liif for my ſchepe/ I haue other ſcheep that ben not of this foold/ and it behoueth me to bryng them to gidre/ and thei ſchulen here my vois/ and it ſchal be made a foold/ & a ſcheepheerd. Therfor the fadir loueth me/ for I putte my liif/ that eftſone I take it/ no man takith it fro me/ but I putte it of my ſilf/ I haue power to putte it/ and I have power to take it azen/ this maundement I haue takun of my fadir. Efte diſcencioun was made among the iewis for theſe wordis/ and many of hem ſeiden/ he hath a deuel and maddith/ what heren ye hym/ other men ſeiden/ thes wordis ben not of a man that hath a fende/ whether the deuel mai opene the izen of blynde men.

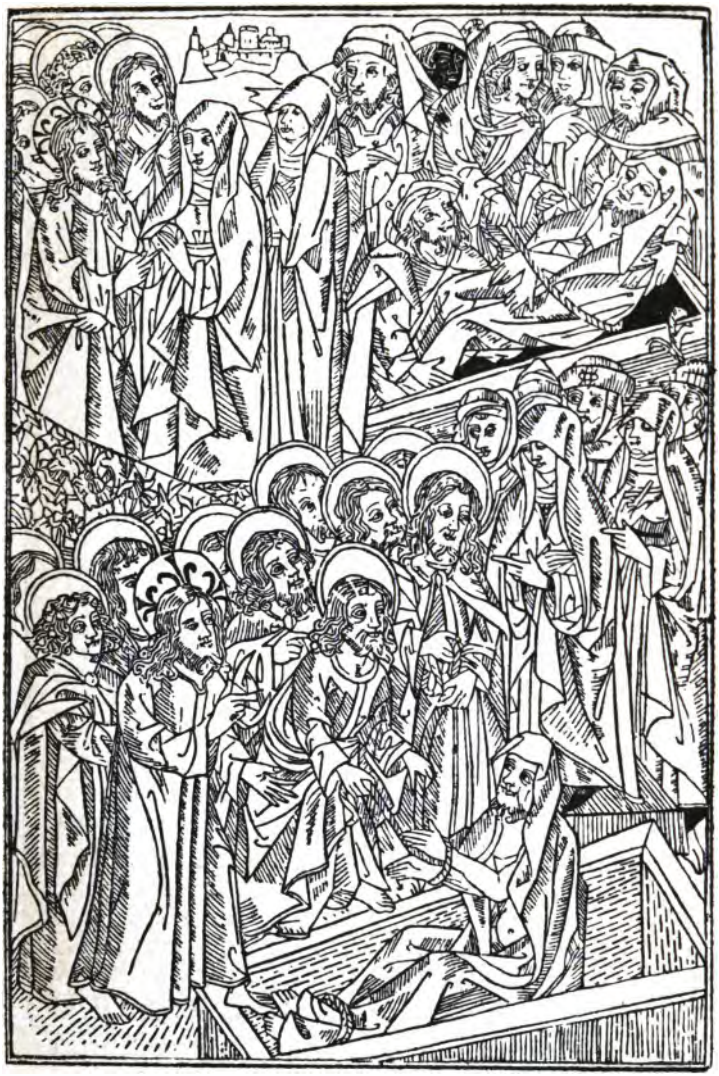


JOHN.

BUT whanne marie was come/ where ihesus was/ sche seynge hym/ fel doun to his feet and seide to hym/ lord if thou haddist be here/ my brother hadde not be deed/ and therfor whanne ihesus saye hir weppynge/ and the iewis wepinge that weren with hir/ he made noise in spirit/ and troublid hym silf and seide/ where han ye leide hym/ thei seien to hym/ lord come and se/ and ihesus wepte/ therfor the iewis seiden/ lo hou he loued hym/ and summe of hem seiden/ whether this man that opened the izen of the borun blynde man/ myzte not make that this schulde not die/ therefor ihesus eft makynge noise in hym silf/ cam to the graue/ and there was a denne and a stone leide thereon. And ihesus seith/ take ye aweye the stoon/ martha the sistir of

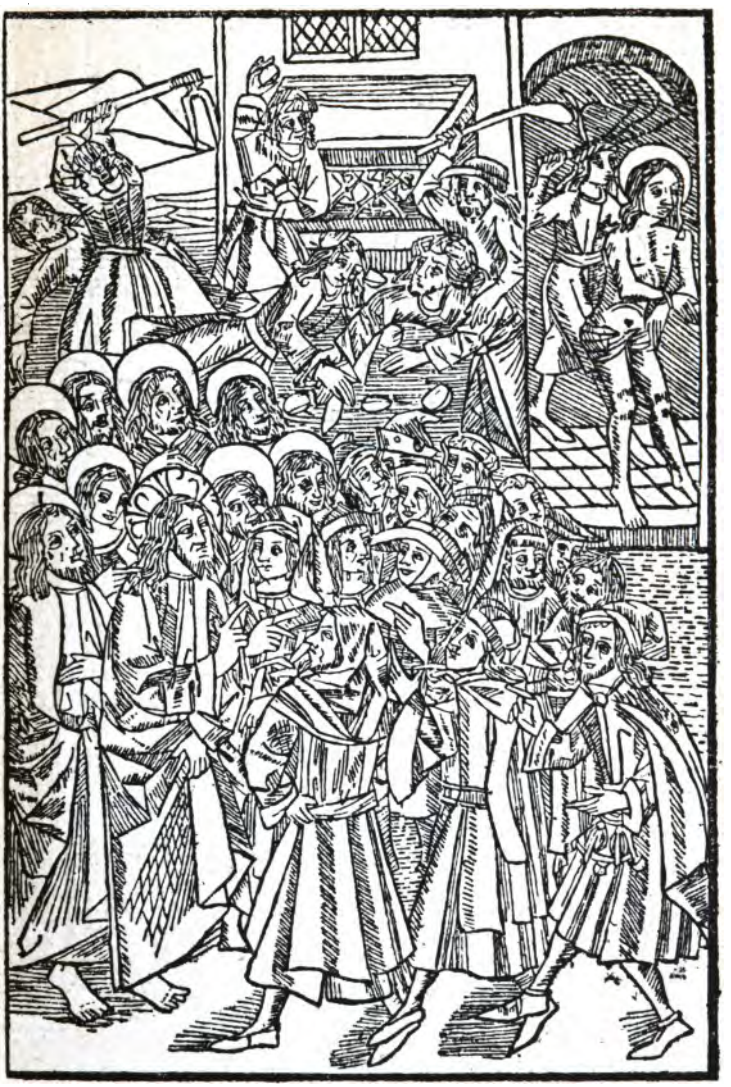
hym that was deed/ ſeith to hym/ lord he ſtynkith now/ for he hath leie foure daies/ ihelus ſeith to hir/ haue I not ſeid to thee/ that if thou bileueſt thou ſchalt ſe the glorie of god/ therfor thei token awey the ſtone/ and ihelus lift up his izen and ſeide/ fadir I do thankyngis to thee/ for thou haſt herde me. And I wiſte that thou euermore heriſt me/ but for the puple that ſtondith aboute I ſeide/ that thei bileue that thou haſt ſente me.

¶Whanne he hadde ſeide theſe thingis he cried with a gret vois/ lazarus come thou forth/ and anoon he that was deed/ cam out/ bounden the hondis and the feet with boondis/ and his face bounden with a ſudarie/ and ihelus ſeith to hem/ vnbynde ye hym/ and ſuffre ye hym to go forth/ therfor many of the iewis that camen to marie and martha/ and ſaien what thingis ihelus dide/ bileueden in hym.



fore whanne the lord of the vyne-
zerd ſchal come/ what ſchal he do
to the erthetiliers/ and thei ſeyn
to hym/ he ſchal lete yuel the yuele
men/ & he ſchal ſette to hire his
vinezerd to other erthetiliers/ whi-
che ſchulen zelde fruytis to him in
here tymes.

Jheſus ſeith to hem/ redden ye
neuer in ſcripturis/ the ſtoon whi-
che the bilders repreueden/ this is
made in to the heed of the corner/
of the lord this thing is doen/ & it
is meruelous biforn oure izen/
therfore J ſeye to zou that the
kyngdom of god ſchal be taken fro
zou & ſchal be zoun to a folk doy-
nge fruitis of it/ and whann the
prynces of preſtis & phariſes bad-
den herd hise parablis/ thei knewen
that he ſeide of hem/ & thei ſouzten
to holde him/ but thei dredden the
peple/ for thei hadden him as a
profete.



LUKE.

THERE was a riche man that was clothid with purpur and whizt silk/ and ete euerí daí schynyngli/ and there was a begger lazarus bi name that laíe at his zate ful of bilis/ and coueitid to be fulfillid of the crummes that fillin doun fro the riche mannes borde/ and no man zaf to him/ but houndis camen/ & likkiden his bilis/ and it was don that the begger died/ and was borun of aungelis in to abrahams bosum/ the riche man was deed also/ and was buried in helle. ¶And he reisid his izen whanne he was in turmentis and saíe abraham aker/ and lazarus in his bosum/ and he cried and seide/ fadir abraham haue merci on me/ and sende lazarus that he depe the end of his fynger in watir/ to kele my tunge/ for I am turmentid in this flawme/ and

abraham ſeide to hym/ ſone haue mynde/ for thou haſt reſceyued good thingis in thi liif/ lazarus alſo yuel thingis/ but he is now counfortid/ and thou art turmentid/ & in all theſe thingis/ a greet derke place is ſtabliſchid bytwixe us and zou/ that thei that wolen fro hennes paſſe to zou/ moun not/ nether fro thennes paſſe ouer hidir.

And he ſeide thanne I preie thee fadir/ that thou ſende hym in to the hous of my fadir/ for I haue fyue bretheren/ that he witneſſe to hem/ leeſt alſo thei come in to this place of turmentis/ and abraham ſeide to hym/ thei han moiſes and the proketis/ here thei hem/ and he ſeide/ nai fadir abraham/ but if ony of deed men go to hem/ thei ſchuln do penaunce/ & he ſeide to hym/ if thei heren not moiſes and the proketis/ nether if ony of deed men riſun azen/ thei ſchuln bileue to hym.

MATTHEW.

THANNE pharisees zeden awey & tooken a counceile/ to take ihesus in word/ and thei senden to hym her disciplis with erodianes/ & seiden/ maistir we witen that thou art sothefast/ & thou techist in treuthe the wey of god/ & thou chargist not of ony man/ for thou biholdist not the persone of men/ therfor seie to us/ what it semith to thee/ is it leueful that tribute be zouun to the emperour ether nay/ & whanne ihesus hadde knowen the wickidnesse of hem/ he seide ipocritis what tempten ye me/ schewe ye to me the prynte of the monei/ and thei brouzten to hym a peny/ & ihesus seide to hem/ whos is this ymage/ & the writynge aboue/ thei seien to hym/ the emperous/ thanne he seith to hem/ therfore zelde ye to the emperour/ tho thin-

gis that ben the emperouris/ & to god/ tho thingis that ben of god/ and thei herden & wondriden/ and thei lefte hym/ & wenten aweye.

¶In that day saduceis that seien there is no risinge azen to liif/ camen to him/ and axiden hym & seiden/ maistir/ moises seide/ if ony man is deed/ not haupnge a sone/ that his brother wedde his wiif/ & reise seed to his brother. ¶And whanne the pharisees weren gaderid to gidre/ ihesus axed to hem/ and seide/ what semeth to zou of crist/ whos sone is he/ thei seiden to hym of dauith/ he seith to hem/ hou thanne dauith in spirit clepith hym lord/ & seith/ the lord seide to my lorde/ sitte on my rizthalf/ til I putte thin enemyes a stool of thi feet. ¶Thanne if dauith clepith hym lord/ hou is he his sone/ & no man myzte answere a word to hym/ nether ony man was hardie fro that day/ to axe hym more.

MATTHEW.

THANNE ihesus spak to the puple/ & to hise disciplis & seide/ on the chaiere of moises/ scribis and pharisees han sette/ therfor kepe ye & do ye alle thingis what euer thingis thei seien to you/ but nyle ye do aftir her werkis/ for thei seien & doen not/ & thei bynden greuous chargis & that moun not be born/ & putten on schuldris of men/ but with her fynger thei wole not move hem/ ¶therfore thei doen alle her werkis/ that thei be seien of men/ for thei drawen abrood her filateries/ & magnyfien hemmes/ and thei louen the firſt ſittynge placis in sopers/ & the firſt chaiers in synagogis/ & salutaciouns in cheppynge/ & to be clepid of men maister/

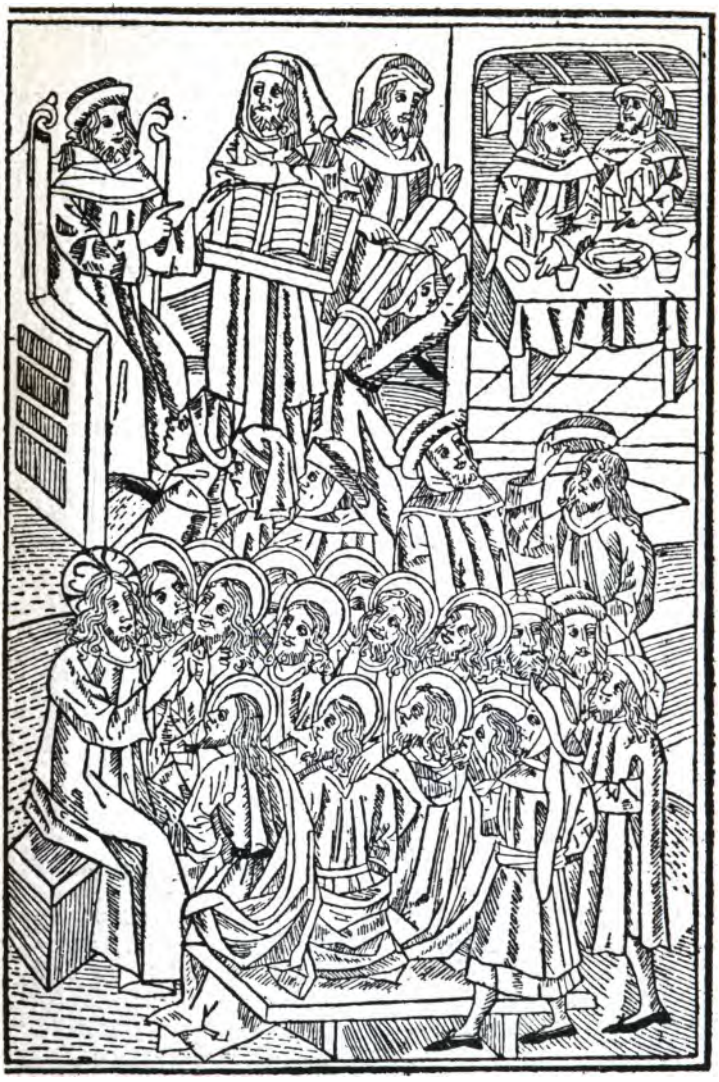
¶but nyle ye be clepid maistir for oon is youre maistir/ & alle ye ben britheren/ & nyle ye clepe to

you a fadir on erthe/ for oon is youre fadir, that is in heuenes/ ¶nether be ye clepid maiſtris for oon is youre maiſtir crift/ he that is grettiſt among you/ ſchal be youre miniſtre/ for he that hizeth hym ſilf/ ſchal be mekid/ and he that mekith hym ſilf/ ſchal be enhaunſid.

¶But wo to zou/ ſcribis and fariſees/ ipocritis/ that cloſen the kyngdom of heuenes bifore men/ and ze entren not/ nether ſuffren men entrynge to entre.

Wo to zou/ ſcribis and fariſees/ ipocritis/ that eten the houſis of widowis/ and preien bi longe preier/ for this thing ze ſchulen take more doom.

Wo to zou/ ſcribis and fariſees/ ypocritis/ that goon aboute the ſee and the loond/ to make o proſilite/ and whanne he is maad/ ze maken hym a ſone of helle/ double more than ze ben.



MATTHEW.

AND he that ſweryth in the temple/ ſweryth in it & in hym that dwellyth in the temple/ and he that ſweryth in heuene/ ſweryth in the trone of god/ & in hym that ſittyth theron. ¶ Wo to zou ſcribis and phariſeis ipocritis/ that tithen mynte anels & comyne & han lefte tho thingis that ben of more charge of the lawe/ doom & merci & feith/ and it bihouid to do theſe thingis & not to leue tho/ blinde leders clenſenge a gnat/ but ſwolowynge a camel. ¶ Wo to zou ſcribis & phariſeis ipocritis that clenſen the cuppe & plater with oute forth/ but with ynne ye ben ful of raueyne & vnclennelle/ thou blynde phariſee clenſe thou the cuppe & the plater with ynne forth/ that that is with oute forth/ be made clene. ¶ Wo to zou ſcribis and phariſeis ipocritis/ that ben like to ſepulcris

whitid/ whiche with oute forth/ semen faire to men/ but withinne thei ben ful of boonis of deed men/ & of al filthe/ so ye with out forth/ semen iust to men/ but with ynne ye ben ful of ipocrisie & wickidnesse. ¶Wo to zou scribis & pharisseis ipocrites/ that bilden sepulcris of proketis/ & maken feire the birielis/ of iust men & seien/ if we hadden be in the dayes of oure fadris/ we schulden not haue be her felowis in the blood of proketis/ and so ye ben in witnels inge to zou silf/ that ye ben the sones of hem that slowen the proketis/ & fulfille ye the mesure of zoure fadris/ ye eddris and eddris briddis/ hou schulen ye flee fro the doom of helle. ¶Therfore lo I sende to zou proketis & wise men & scribis/ & of hem ye schulen slee & crucifie & of hem ye schulen scorge in zoure synagogis/ & schulen pursue fro cite in to citee.

MATTHEW.

That al the iuſt blood come on zou/ that was ſched on the erthe/ fro the blood of iuſt abel/ to the blood of zacharie the ſone of barachie/ whom ye ſlowen bitwixe the temple and the auter/ truli I ſeye to zou/ alle theſe thingis ſchulen come on this generacioun. Jeruſalem ieruſalem that ſleeſt proketis & ſtoneſt hem that ben ſent to thee/ hou ofte wolde I gadir togidre thi children as an henne gaderith togidre hir chekenes vndir hir wengis/ & thou woldiſt not/ lo zoure hous ſchal be leeft to zou deſert/ and I ſeye to zou/ ye ſchulen not ſe me fro hennes forthe til ye ſeien/ bleſſid is he that cometh in the name of the lord.

AND ihelus wente out of the temple/ and hise diſciplis camen to hym/ to ſchewe hym the bildyngis of the temple/ but he anſwerid & ſeide to

hem/ ſeen ye alle theſe thingis/ truli I ſeye to zou/ a ſtoon ſchal not be left here on a ſtoon/ that ne it ſchal be diſtroied. ¶ And whanne he ſate on the hil of olluete/ hiſe diſciplis camen to hym pryuyli & ſeiden/ ſeie to us whanne theſe thingis ſchulen be/ & what tokene of thi comynge/ & of the endynge of the world/ and iheſus anſweride and ſeide to hem/ loke ye that no man diſceyue zou/ for many ſchulen comen in my name & ſchulen ſeie/ I am crift/ and thei ſchulen diſceyue many.

¶ For ye ſchulen here batailis/ & openyouns of batailis/ ſe ye that ye be not diſturblid/ for it bihouith theſe thingis to be doen but not zit is the ende/ folk ſchulen riſe togidre azens folk & rewme azens rewme & peſtilencis & hungris/ & the erthe mouyngis ſchulen be bi placis/ & alle theſe ben bigynnyngis of ſorwis.

MARK.

BUT in tho dayes aftir that tribulacioun/ the ſunne ſchal be made derk/ and the mone ſchal not zeue her lizt/ and the ſterris of heuene ſchuln falle doun/ & the vertues that ben in heuenes/ ſchuln be mouede/ and thanne thei ſchulen ſe mannis ſone compynge in cloudis of heuene with great vertue and glorie/ and thanne he ſchal ſende his aungelis & ſchal gadere his choſun fro the foure wyndis fro the hizeſt thing of erthe/ til to the hizeſt thing of heuene.

But of the fige tre/ leerne ye the parable/ whanne now his braunchis is tendre/ and leues ben ſprungen oute/ ye knowen that ſomer is nyz/ ſo whanne ye ſeen theſe thingis be don/ wite zee that it is nyz in the doris.

Truly I ſeye to zou that this generacioun ſchal not paſſe awey til alle theſe thingis be don/ heuene and erthe ſchulen paſſe/ but my wordis ſchulen not paſſe/ but of that dai or oure/ no man woot/ nether aungelis in heuene/ nether the ſone/ but the fadir.

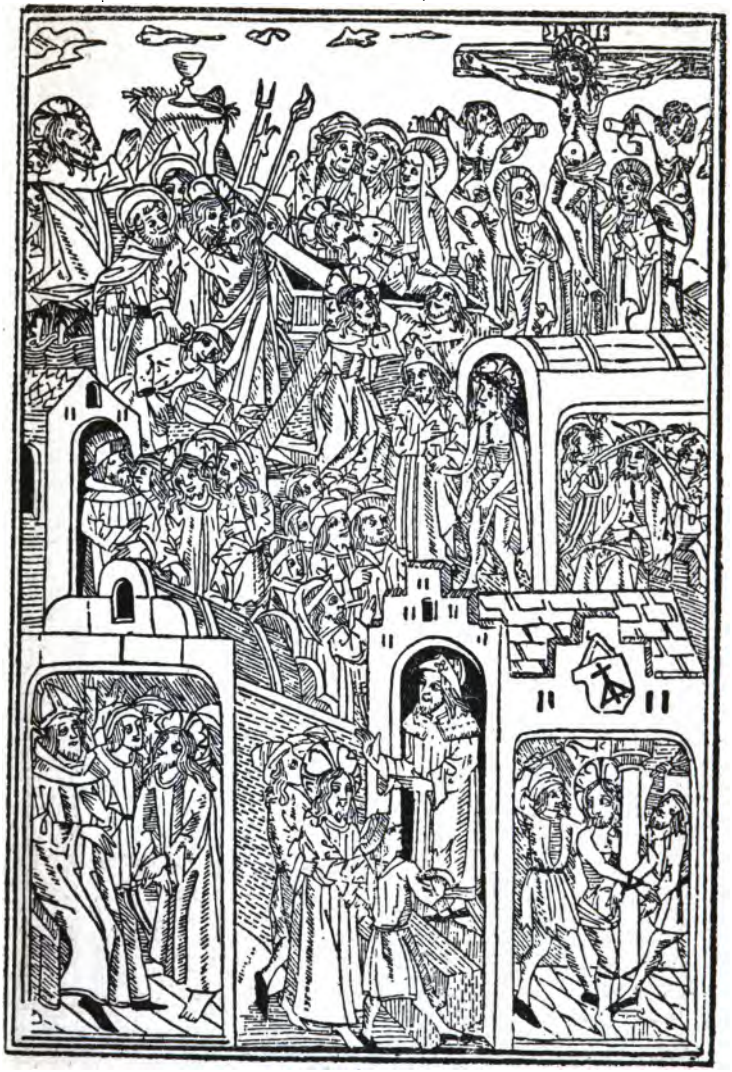
Se ye wake ye and prei ye/ for ye witen not/ whanne the tyme is/ for as a man that is gon fer in pilgrymage/ lefte his hous/ and zaf to hise ſeruauntis power of euery werke/ and comaundide to the porter that he wake/ therfor wake ye/ for ye witen not whanne the lord of the hous cometh in the euentide or at mydnyzt or at cockis crowynge/ or in the mornynge/ leeſt whanne he come ſudeynli/ he fynde zou ſlepinge/ for ſothe that that I ſeye to zou/ I ſeye to alle/ wake ye.

MATTHEW.

THAN ihesus came with hem in to a toun/ that is seide Jessemany/ and he seide to hise disciplis sitte ye heere/ the while I go thedir & praye/ & he zede forth a litil & fil doun on his face/ preynge & seynge/ my fadir if it is possible/ passe this cuppe fro me/ netheles not as I wole/ but as thou wolte/ & he that bitraied hym/ zaf to hem a tokene & seide/ whom euer I kisse/ he it is holde ye him/ & anoon he came to ihesus and seide/ heil maistir/ and he kiste hym/ & thei helden ihesus & ledden hym to caiface the prynce of preestis/ where the scribis & the pharisees & the elder men of the puple weren come to gidre/ & thei ledden hym bounden/ & bitook to pilat of pounce iustice/ and thei foldynge a crowne of thornes putten on his heede/ and a reed in his rizt-

honde/ and thei kneleden bifor hym and kcorneden hym and ſeiden/ hail kyng of iewis/ and thei ſpetten on hym/ and token a reed and ſmoot his heed/ and aftir that the hadden ſcorneden hym/ thei vnclothiden hym of the mantil/ and thei clotheden hym with hise clothis and ledden hym to crucifie/ and thei zauen hym to drynke wyne meynde with galle/ and whanne he hadde taſtid/ he wolde not drynke/ and aftir that thei hadden crucified hym/ thei departiden hise clothis and kesten lot/ to fulfille that is ſeid bi the profete ſeiynge/ thei partiden to hem my clothis/ and on my clothe/ thei kesten lotte/ and thei ſeeten and kepten hym/ and ſetten aboue his heed his cauſe writun/ this is ihelus of nazareth kyng of iewis.

Thanne twei theues weren crucified with hym/ oon on the rizthalf/ and oon on the lefthalf.



JOHN.

AFTIRWARD ihesus eftsone schewid hym to his disciplis/ at the see of tiberias/ and he schewid hym thus/ there were to gidre symount petir and thomas/ that is seide didymus/ and natanael that was of the cane of galilee/ and the sones of zebede/ and twey other of his disciplis/ symount petir seith to hem/ I go to fische/ thei seien to hym/ & we comen with thee/ and thei wenten out and wente in to a boot/ and in that nyzt thei tokun no thing/ but whanne the morowe was come/ ihesus stood in the brynke/ netheles the disciplis knewen not that it was ihesus/ therfor ihesus seith to hem/ children where ye han ony soupinge thing/ thei answerden to hym/ nay/ he seide to hem/ putte ye the nette in to the rizthalf of the rowynge and ye

ſchuln kynde/ and thei puttiden the nette/ and thanne thei myzten not drawe it for multitude of fiſchis. ¶Therfor thilke diſciple/ whom iheſus loued ſeide to petir/ it is the lord. Symount petir whanne he hadde herde that it is the lord/ girde hym with a coote for he was nakid/ and wente in to the ſee. And as thei camen doun in to the lond/ thei ſaien colis liggynge/ and a fiſche leide on/ and breed. Iheſus ſeith to hem/ brynge ye of the fiſchis/ whiche ye han takun now/ ſymount petir wente up & drowz the nette in to the lond ful of greet fiſchis/ an hundrid fifti and thre/ and whanne thei weren ſo many/ the nette was not brokun. Iheſus ſeith to hem/ come ye ete ye/ and no man of hem that ſaten at the mete durſte axe hym/ Who art thou witynge that it is the lord/ & iheſus cam & took breed and zaf to hem/ & fiſch alſo.

LUKE.

AND the while thei ſpaken theſe thingis/ ihesus ſtood in the myddil of hem/ and ſeide to hem/ pees to zou/ I am/ nyle ye drede/ but thei weren affraiede and agaſt/ and gelliden hem to ſe a ſpirit/ and he ſeide to hem/ what ben ye troublid/ and thouztis comen up in to zoure hertis/ ſe ye myn hondis/ and my feet/ for I my ſilf am/ kele ye and ſe ye/ for a ſpirit hath not fleiſch and bones/ as ye ſeen that I haue/ & whanne he hadde ſeid this thing he ſchewid hondis and feet to hem/ and zit while thei bileueden not/ and wondrid for ioie/ he ſeide/ han ye here ony thing that ſchal be eten/ and thei proferden hym a part of a fiſch rooſtid/ and an hony combe/ and whanne he hadde eten bifor hem/ he toke that that lefte and zaf to hem. And ſeide to